

# The Philanthropist

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO ANTI-SLAVERY SOCIETY.

JAMES G. BIRNEY AND

We are verily grieved concerning our brother . . . therefore is this distress come upon us.

GAMALIEL BAILEY, Jr., Editors.

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## THE PHILANTHROPIST,

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## POLITICAL.

HOUSE OF REPRESENTATIVES, U. S.  
WASHINGTON, 3d March, 1837.

To the inhabitants of the twelfth Congressional District of Massachusetts.

FELLOW CITIZENS.—The proceedings of the House of Representatives on the presentation of abolition and anti-slavery petitions on the 23d of January were so incorrectly reported in the National Intelligencer of the 25th that I addressed a letter to the editors of that paper, pointing out some of its errors and omissions, which was published in their paper of the 30th.

On that day I presented twenty-one petitions, all of which were laid on the table without being read, though in every instance I moved for the reading, which the Speaker refused to permit. From his decision I took in every case an appeal, and the appeal was in every case laid on the table, by a vote of the House, at the motion of a member from New Hampshire, Mr. Cushman. This gentleman having been reported in the Globe, as having voted against receiving the abolition petitions, addressed to the editors of that paper a letter correcting that error, and stating that he had voted for receiving them and then for laying them on the table, where they might be taken up and acted upon whenever the House should think fit. Here, you will observe was the line of separation between the northern anti-abolitionists and the southern slaveholders in the House. The practical result to the petitioner was the same. His right of petition was in both cases suppressed. The freedom of speech in the House was equally denied to the members presenting the petition, to support, by argument, its prayer. But the slaveholder denied the right of Congress to receive the petition. His northern auxiliary receives the petition and lays it on the table, to be taken up when time shall serve; but in the meantime refuses to hear it read. The slaveholder would strip Congress of the power. The northern holds it in reserve. This distinction may hereafter prove to be a difference. Its present issue is the same.

I considered, as I stated in my address of the 31st of January, the system of action of the House upon the abolition petitions as settled for the remainder of the session. But between that and the next day for receiving petitions Monday the 6th of February, I received thirty petitions, among which two sent were to me by the mail, postmarked Fredericksburg, Virginia—one of them signed by nine names of women, in various hand-writing, some of these good, none of illiterate appearance. It prayed not for the abolition of slavery, but that Congress would put a stop to the slave-trade in the District of Columbia. It was accompanied by a letter signed by one of the names subscribed to the petition, requesting me to present it. The other purported to be from twenty-two slaves, subscribed as to have every appearance of being genuine; the first name being in a hand-writing not absolutely bad, and subscribed also alone to a letter requesting me to present the petition. I believed the petition signed by female names to be genuine, and did not believe them to be names of free negroes or mulattoes, but had I known them to be such, that would not have deterred me from presenting it; the object of it being not only proper in itself, but laudable, and eminently fit for subscription by virtuous women of any color or complexion. I had suspicions that the other, purporting to be from slaves, came really from the hand of a master, who had prevailed on his slaves to sign it, that they might have the appearance of imploring the members from the North to cease offering petitions for their emancipation, which could have no other tendency than to aggravate their servitude, and of being so impatient under the operation of petitions in their favor, as to pray that the northern members who should persist in presenting them should be expelled. Intimations of the same desire had already been manifested in quarters very remote from servitude, and not even professors of servility. They had been seen in a newspaper of this city, prominently devoted to the pure coinage of democracy, from the pen of Van Buren and Rives, against the counterfeit currency of Benton and Amos Kendall. The Albany Argus itself, a paper known to be under the same influences, lamented that the Massachusetts madman should be permitted, week after week, to do what? to persist in presenting abolition petitions! This was the head and front of my offending; and for this alone, the petition from slaves for my expulsion from the House, was but the echo of the distinct and explicit call from the Albany Argus and the Van Buren and Rives' Washingtonian.

But the petition, avowedly coming from slaves, though praying for my expulsion from the House if I should persevere in presenting abolition petitions, opened to my examination and enquiry a new question; or at least a question which had never occurred to me before, and which I never should have thought of starting upon speculation, namely: whether the right to petition Congress could in any case be exercised by slaves? And after giving to the subject all the reflection of which I was capable, I came to the conclusion, that however doubtful it might be whether slaves could petition Congress for any thing incompatible with their condition as slaves, and with their subjection to servitude, yet that for all other wants, distresses and grievances incident to their nature as men, and to their relation as members, degraded members as they may be, of this community, they do enjoy the right of petition; and that if they enjoy the right in any case whatever, there could be none in which they were more certainly entitled to it, than that of deprecating the attempts of deluded friends to release them from bondage; a case in which they alone could, in the nature of things, speak for themselves and their masters could not possibly speak for them. The next question which I considered was, whether this paper was embraced by the Resolution of the 18th of January; and of that, no man understanding the English language could entertain a moment's doubt.

But after settling these two questions to the satisfaction of my own mind, there remained another, with what temper would be received in a House, the large majority of which consisted of slaveholders, and of their political northern associates, whose mouths-pieces had already put forth their feelers to familiarize the freemen of the North with the sight of a representative expelled from his seat for the single offence of persisting to present abolition petitions. I foresaw that the very conception of a petition from slaves would discomfit all the slaveholding philosophy of the House; and expected it would produce an explosion, which would spend itself in wind. Without therefore presenting, or offering to present, the petition, I stated to the Speaker that I had such a paper in my possession, which I had been requested to present, and enquired whether it came within the resolution of the 18th of January. Now the Speaker had decided that under that order, no such paper should be read; yet his first impulse was to get possession of that paper; but I declined presenting it, till it should be decided whether it was embraced by the resolution of the 18th of January or not. The Speaker, conscious as he was that it came so clearly

within the letter of the resolution that it was impossible for him to decide that it did not, yet horrified at the idea of receiving and laying on the table a petition from slaves, said that in a case so novel and extraordinary, he felt himself incompetent to decide, and must take the advice and direction of the House. One of the gross absurdities of the resolution, as administered by the Speaker, was, that every paper relating to slavery or the abolition of slavery, should, without being read, be laid on the table. I had repeatedly remonstrated both against the resolution and against his construction of it—in vain; and one of my purposes in putting this question to him was to expose the absurdity in its unbecoming nakedness. The resolution of the 18th of January pre-supposed by its own terms that every paper, relating to slavery or the abolition of slavery, should be received, without examination or enquiry whence it came, or what were its contents. There was neither exception nor qualification in the resolution, and the Speaker had decided that no such paper should be read. If I had stated that I had a petition from sundry persons in Fredericksburg, relating to slavery, without saying that the petitioners were, by their own avowal, slaves, the paper must have gone upon the table; but the discovery would soon have been made that it came from slaves, and then the tempest of indignation would have burst upon me with tenfold fury, and I should have been charged with having fraudulently introduced a petition from slaves, without letting the House know the condition of the petitioners.

To avoid the responsibility of such a charge, I put the question to the Speaker, giving him notice that the petition purported to come from slaves, and that I had suspicions that it came from another and a very different source. The Speaker, after failing in the attempt to obtain possession of the paper, referred my question to the House for decision, and then ensued a scene, of which I propose to give you an account in a subsequent address, treating you only to remember, if in what I have said or may say to you hereafter, on this subject I should tax your patience, that the stake in question is the right of petition, your freedom of thought and action, and the freedom of speech in Congress, and of Representative.

JOHN QUINCY ADAMS.

## COMMUNICATIONS.

### Thoughts on Peace.

MESSRS. EDITORS:

Will you permit me to introduce to your notice a subject which, although it may not appear to be directly connected with your leading religious and philanthropic object—the abolition of slavery—is yet so intimately allied with it, as in point of importance, to claim precedence, and as I think may be shown in its beneficial operation, to claim also priority of time; I mean the spirit of violence, without whose aid slavery itself could not in most cases have existed.

Violence then, under whatever form it may appear, either of robbery, oppression, persecution, assassination, single-combat, or war, is evidently the fell destroyer of human happiness. The crimes with which it at one time filled the earth, brought down the judgments of heaven upon a guilty world; engulfing an almost entire race in one unfathomable abyss. Every successive age has transmitted the too mournful record, of wrong and outrage with which the earth "has been filled." Where is the page of history that has not been stained with blood? Few and far between indeed, have been the intervals; upon a retrospect the soul sickens and turns away with disgust and abhorrence, although with commiseration and bitterness of grief. And yet, such has been the infatuation to which the artful and delusive transposition of terms has reduced the human intellect, that instead of the perpetrators of flagrant crime and wide spread horror being consigned to the execration and detestation of mankind, the contemporaries as well as the successors of the very victims of those enormities, have joined in acclamations of applause, and dignified those who ought to have been branded with infamy, with the appellations of illustrious chiefs, "magnanimous heroes," "intrepid warriors," "glorious conquerors;" and eulogized the foul deeds themselves in terms of extravagant commendation and delight. Thus has the plain sense of mankind been imposed upon and duped, evil has been called good and good evil; the deeds "of darkness put for light," and those of "light for darkness;" and war with its brazen front, announcing the commands of the supreme Lawgiver, and reversing the means which his infinite wisdom and mercy have provided to rescue and redeem "a world lying in wickedness;" war—substituting "the wisdom which is earthly, sensual, devilish," followed by "confusion and every evil work;" for that which is from above—pure, peaceable full of mercy and good fruits; (till from glorying in their shame, the Saviour's commands are assumed to be impracticable by his professed followers; and although the nicest sense of rectitude and sympathy is cherished between individuals, yet)—war, or the public licence of murder, robbery, cruelty and devastation upon an extended scale, with the complicated miseries that follow in their train, is declared to be, in certain circumstances, both "just and necessary."

Now I would ask ask, let it be there sufficient evidence for the Christian's belief, that wars will at some future period cease and be abolished? And, 2d, if so, is the gospel of Jesus Christ the appointed means of accomplishing it? And, 3d, if it is, in what way and how is its influence to become effective and to be extended, so as to bring about that glorious consummation?

On the first of these questions it is not necessary to dwell, as every believer in Christianity, as a divine revelation, will not hesitate to answer in the affirmative. And to the second, there will I think, be as little reluctance in yielding an assent in general terms. If then the practice of war is to be abolished at some future period of the world, and Christianity is the appointed means by which it is to be brought about, I ask in the third place, in what way and how are its redeeming influences and energies to be so imparted and diffused, as to achieve that glorious triumph?

There are two methods of propagation, by the adoption of which it might be supposed the purpose of God in the dispensation of the Gospel, was intended to be effected. That which I shall first point out, is laid down in the New Testament at large, although briefly contained in this short but comprehensive sentence, by "the obedience of faith." The plain doctrine which was taught and enforced by the Apostles and adopted by their first converts, was a cordial reception of the Christian faith, evinced by a practical unreserved obedience to the injunctions and commands of the Saviour.

No compromises are held out, no reserve stipulated, no

conditions implied, no procrastination admitted, no qualification, no expediency of circumstances allowed, no blending of worldly policy with "the simplicity that is in Christ." But on the contrary, when any one took upon himself "the name of Christ," he must depart from iniquity. (1) If he "put his hand" to the gospel "plough and looked back," after the world; "he was not fit for the kingdom of God." (2) "If any man will come after me, let him deny himself and take up his cross and follow me." (3) By believing in Christ they were to enter upon a new life, "Old things are passed away, and all things are become new." (4) "For ye are dead," &c., (5) and "if ye be dead with Christ, why as tho' living are ye subject to ordinances after the commandments of men." (6) The maxims and practices of the world, as well as its superstitions and idolatries were to be renounced. "Be not conformed to this world," (7) "If any man love the world, the love of the Father is not in him." "All that is in the world, is not of the Father but of the world." (8) "If ye were of the world, the world would love its own." (9) "This I say therefore and testify in the Lord, that ye henceforth walk not as other gentiles, in the vanity of their minds," &c., (10) "Have no fellowship with the unfruitful works of darkness," (11) "Ye are all children of light," (12) "Be not deceived, God is not mocked, for what a man soweth, that shall he also reap." (13) "But ye are a peculiar people," "that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light." (14) "Wherefore come out from among them and be ye separate saith the Lord, &c., &c., and ye shall be my sons and daughters." (15)

Thus it is clear that all the springs of aggression would be dried up, and every impulse of assault eradicated from the minds and motives of the obedient children of their heavenly Father, and the faithful followers of their beloved Saviour.

Again, not only were they to cease from being aggressors, but the principle of retaliation was likewise to be subdued; the injunctions as well as the example of their Lord were to be co-operative in effecting this renovation.

When, in reference to the admission of a former dispensation, to return injury for injury, he plainly, yet authoritatively reversed that admission; "but I say unto you that ye resist not evil, but"—rather than resist or offer violence in return—"if a man smite thee on the one cheek, turn to him the other also." &c. To bring to the test this sense of this passage, let us see if it was not exemplified in his own conduct as exhibited and enforced by his Apostles. Peter, in his 1st Ep., writing to those Christians who might be "suffering [injury] wrongfully," tells them, that when they did so suffer and took it patiently, (unresistingly, of course,) that it was acceptable with God—for he adds, that it was in this very case they were called upon as Christians to follow the example of Christ, "even heretofore ye called, because that Christ also suffered for us, leaving us an example that ye should follow his steps; who did no sin, nor was guile found in his mouth;" had given no provocation, "yet when he was reviled he reviled not again, when he suffered he threatened not, but committed himself to him who judgeth righteously."

"O what a heart was that upon which the acutest sufferings had no effect, but to cause it to feel and pray and plead for those by whom the suffering was caused." And the Apostle sums up his exhortation with this counsel, "Wherefore, let them who suffer according to the will of God," i. e., as he had said before,—suffer injury and provocation wrongfully—"commit the keeping of their souls to him in evil doing,"—not take the keeping of their own safety in their own hands, but "commit it to Him as to their faithful Creator."

It would be sufficient corroboration of this sense of this authoritative injunction of Jesus Christ, to consider that it is but the genuine offspring of that principle which filled the Saviour's breast and is the leading characteristic of Christianity—pure, spontaneous, disinterested love; expansive, universal benevolence—not to near and dear connections only, but to every fellow human being. "If ye love those who love you—do not even the Publicans so?" "but love ye your enemies, that ye may be the children of your Father which is in heaven." Now, to any considerate, unbiassed judgment, it surely must appear obvious, that those who are either the active agents, abettors or instigators of those deeds of darkness, murder and destruction, cannot possibly be under the influence of the pure and holy principle of affectionate kindness to those whom they thus assail! No, in despite of all the palliations offered, all the defences set up, all the pleas of whatever kind, urged in extenuation of defensive war, one thing is undeniable, that those who thus commit themselves, are "overcome of evil," and have completely reversed the apostolic exhortation so beautifully, strikingly, and perfectly exemplified in the character of the Christian's Lord, to "overcome evil with good."

In this way Christianity made its progress through the two first centuries and part of the third; its adherents refusing to enlist in the ranks of armies, as being incompatible with their Christian character. "I am a Christian, and therefore I cannot fight" was the reply repeatedly made to those who urged them to engage in the sanguinary profession.

It is easy to perceive, that had their successors persevered in this course, the church and the world would have remained distinct, totally distinct, in their principles of action and their practices. The church carrying out their principles, adopting the maxims and following the example of its Lord, would feel secure under his special protection; its members being forbidden to "avenge themselves," would be consoled under injuries and provocations, with the assurance that as "Vengeance belonged to the Lord," so he would redress their wrongs; but in his own time and in his own way; that if they were called to stand a fiery trial, they were "not to think it strange," "but to rejoice," that by so doing they were "partakers of Christ's sufferings;"—that it was for the test of their faith, in the exercise of which they were to "commit the keeping of their souls to him" "as to a faithful Creator," and to "be themselves faithful to death." They were as pioneers in the grand operation of the redeeming influence of love; and in proportion as its purifying subduing energies triumphed over the hostile spirit of aggression

and the angry passions of resentment and retaliation, would the spirit of peace and good will founded on a mutual interchange of benefits and the acknowledgments of just and righteous claims, diffuse its immovable and transcendent blessings; till, in its accelerating progress, "the kingdoms of the world" became "the kingdoms of the Lord and of his Christ," perpetuating and establishing his reign for ever and ever.

The other method of propagating Christianity, was that of uniting with it, the false, notions, maxims, corrupt principles and practices of the world, in the fancied expectation, that by such amalgamation Christianity might, though by slow degrees, ultimately prevail.

This was the plan adopted at an early period by the wise men of the age—converts from Paganism; and which was followed up by their successors in the Christian church, (as a reference to its history abundantly testifies;) and that it has also been perpetuated down to the present day by the generality of its popular leaders, is as clearly obvious. In this manner and by these means was produced that corrupt state of the nominal Christian church at the time of the Reformation by Luther; and although the grossness of its violations and vitiations was exposed and discarded by Protestants, yet the essentiality of this feature was still retained; and the popular question there fore arose among such has been and still continues to be in each respective community, not what are the true practical doctrines of Jesus Christ and the consequent obligation of his disciples and followers; but, what portion of them is adapted to the present state of society! How much will the world bear? How much is expedient to be taught and insisted on? Whether we shall not effect more good, increasingly extend our usefulness, and make more converts by withholding what may conflict with existing prevailing opinions and practices, than by giving offence cause many to reject our teachings and ministrations altogether, and perhaps subject ourselves to reproach and persecution?

In this state then, are a large proportion of professing Christians at present—a state in which their maxims and avowals, in many of their essential features, are irreconcilably at variance with the spirit and injunctions of Jesus Christ; and the Christian world, as it is called, presents the strange anomaly, not only of conniving at and giving their implied sanction to, but aiding, abetting and co-operating, from time to time, in plans, measures, systems and scenes of oppression, injustice, violence and cruelty; a dereliction of principle which they cannot but condemn when viewed in what they evasively term, the abstract; or rather, in their unmasked state, when stripped of their disguise and exhibited in the clear light of truth.

Amidst the conflict of opinions which distinguishes the present age, the only hopeful means of ascertaining truth—important truth—is free and impartial investigation and discussion; and as no subject can be of greater interest, as conceive, than one which involves the present wretchedness of multitudes of offensive and helpless human beings, and the eternal destiny of reckless and guilty multitudes more, driven unprepared to meet an omniscient tribunals as well as the awful responsibility resting upon all those who either originate, instigate or abet a resort to violence, there is surely an indispensable obligation laid on every conscientious Christian to examine the subject thoroughly and impartially; to bring his mind if possible to a decision, and to carry out that decision consistently and practically.

Once more. If the friends of human rights, and the enemies of human wrongs, deem it an imperative duty to unite as Christians,—accountable to God as such—in a solemn protest against slavery, why should they not also unite on the same grounds, in as solemn and explicit a protest against war, in any shape; since it may easily be shown, that the application of the same principles will expose and condemn the one equally with the other.

T. M.

- (1) 1 Tim. i. 9. (2) Luke ix. 62. (3) 2 Cor. v. 17. (4) Col. iii. 3. (5) Col. ii. 20. (6) Rom. xii. 2. (7) 1 Tim. ii. 15, 16. (8) 1 Tim. xv. 19. (9) Eph. iv. 17. (10) Eph. v. 11. (11) 1 Thess. v. 5. (12) Gal. vi. 7, 8. (13) 1 Pet. ii. 9. (14) 2 Cor. vi. 17, 18. (15) Matt. v. 39. 1 Pet. ii. 19—25. † See "Remarks on the Four Gospels," by W. H. Furness. 1836.

## ECCLIASTICAL.

### Buffalo Presbytery.

The Buffalo Presbytery has adopted a memorial on the subject of slavery, to be presented to the General Assembly. They present the slaves as special subjects of prayer, and request the Assembly to hasten the day of the slaves redemption.

### Free Will Baptist Association.

Rockingham—Lowell, Mass. This meeting held Jan. 24th, 25th, and 26, most of the churches being reported, passed strong resolutions against Slavery and in favor of immediate emancipation.

### Association of Western New York.

This Association at its late session in Carroll, unanimously passed resolutions affirming the sinfulness of slavery, the duty and safety of its immediate abolition, their determination never to surrender the right of free discussion, their pleasure at the arrival among them of judicious agents of the American Anti-Slavery Society, and recommending to their churches the unhappy condition of the enslaved as a subject of prayer to Almighty God.

### From the Emancipator.

#### THE QUAKERS IN VIRGINIA.

"Faithful among the faithless." In conversing recently with a friend, who, with his wife, travelled through Virginia on a religious visit during the last summer, I was pleased to learn that the members of the Friends yearly meeting in that state remain firm and steadfast in their righteous testimony against slavery. Scattered here and there over Virginia, each member forms a nucleus around which gathers the yet unextinguished and secretly cherished abolitionism of the "old Dominion." They are generally planters or farmers, their laborers being free blacks, instead of slaves, and thus, in the midst of oppression and injustice, living out the principles of

abolition. But one of their number was found to be a colonizationist. Notwithstanding the obstacles thrown in their way and the dangers to which they are exposed, they are generally speaking, in easier and more independent circumstances, than their slaveholding neighbors. The act of giving freedom to their slaves has not impoverished them; on the contrary, they are acknowledged by the advocates of slavery themselves, to be far better off without them than with them.

J. G. W.

### Presbytery of Genesee.

The Presbytery of Genesee, "conscientiously believing that Slavery, as it exists in the Presbyterian church in these United States, is a glaring sin against God and against man," have passed a resolution earnestly requesting the Genesee Assembly at their next session, to adopt such measures as shall be best calculated, in the speediest manner possible, to remove this great evil entirely from the bosom of the church. "Similar resolutions," we understand, "were passed at the last annual meetings of the Presbyteries of Erie and Chautauque."

### Ontario Presbytery.

Session—Jan. 1837.

The committee appointed on the subject of Slavery would respectfully report.—That they have endeavored carefully to examine the subject, and beg leave to recommend to the Presbytery the adoption of the following:

Resolved, That "we consider the enslaving of one part of the human race by another, as a gross violation of the most sacred rights of human nature; as inconsistent with the law of God, which requires us to love our neighbor as ourselves; and as totally irreconcilable with the spirit and principles of the Gospel of Christ, which enjoins that 'whosoever ye would that men should do to you, do ye even so unto them.'—That therefore we consider it the duty of all Christians, adopting all wise and prudent measures, 'to use their honest, earnest, and unwearied endeavors, as speedily as possible to obtain the complete abolition of slavery in our land, and if possible, throughout the world.'"

"The report was accepted, and adopted unanimously."

A Baptist Anti-Slavery Society is proposed at New York.

### "Southern Christian Advocate."

This is the title of a new Methodist paper, to be issued in Charleston, South Carolina, and edited by Rev. Wm. Capers. Speaking of one of the causes, which have led to the publication of the paper, he says:

"But considered in connexion with the feeling which is known to pervade all classes of men on the subject of our domestic institutions, it not only justifies our undertaking as one that is expedient, but strongly urges it as necessary to the Church."

### Presbytery of Montrose, Pa.

It appears that the resolutions of Susquehanna Presbytery recently published are taken by some to be resolutions passed by the Presbytery to which the churches in this county and Susquehanna belong, which is a mistake. The churches in these counties esteem it a privilege that they belong to the Montrose Presbytery, instead of a Presbytery that bows "the knee to the dark spirit of slavery," and also from other considerations.

That the members of our churches may know how the Presbytery of Montrose regards slavery, will you be so good as to give the following resolutions a place in your paper. They were passed in April last at Lawville, with but one dissenting voice.

Resolved, That the buying, selling or holding of a slave is a heinous sin and scandal, and requires the cognizance of the judicatories of the church.

Resolved, That giving or bequeathing slaves to children or others, as property, is a great sin; and whenever committed by members of the church, ought to subject them to church censure.

Resolved, That to sell a slave his own liberty, except when the slave was purchased at his own request, and has failed to remunerate his master for the price paid, is a great injustice, and ought to be made a term of communion.

Resolved, That to offer a slave his freedom only on condition that he will leave his country and go into a foreign land, is unjust and cruel, and ought to subject a church member to censure.

Resolved, That when a slave is emancipated whose service has been of much value to his master, refusing to give him a reasonable compensation for his labor, when the master is able to do so; or turning him out to the world, when he wishes to stay as a tenant or a hireling, is a grievous sin; and when committed by a church member, ought to subject him to suspension until he repent.

Resolved, That when a master advertises a reward for a runaway slave against whom no other crime is alleged than escaping from his master, he is guilty of a scandalous sin, and forfeits his right to the sealing ordinances of God's house.

Resolved, That to apprehend a slave who is endeavoring to escape from slavery, with a view to restore him to his master, is a direct violation of the divine law; and when committed by a member of the church, ought to subject him to censure.

Resolved, That should any member of our church be so wicked as to attempt to exclude colored people from a seat in the house of God, or at the Lord's table, with white people, he ought on conviction thereof, to be suspended from the Lord's table until he repent.

Rev. David R. Gilmer dissented from all the resolution except the last.

The members of the Presbytery of Montrose are as far as I know all abolitionists and in some of our churches, that we as a Presbytery, are not alone.

The Niagara, Portage, Chillicothe, Rochester, and many other Presbyteries have passed, and are every day passing resolutions in favor of immediate emancipation. Two Baptist Associations of this state, almost all the religious bodies in Vermont, and many of New York state are coming out and passing resolutions in favor of abolition; and this cause is spreading as fast as the light of truth and the Providence of God will carry it forward; on an average about two societies are springing up every day.

### A MEMBER OF THE PRES. OF MONTROSE.

The National Inquirer edited by Benjamin Lundy, Philadelphia, is henceforth to be "in the hands of the Pennsylvania State Anti-Slavery Society—with the understanding, that it shall be conducted by the present editor." We find this announcement in the last number of the paper, accompanied with the request that "those who are inclined to favor the arrangement would procure and forward subscriptions and donations, either to the editor, or to Benjamin S. Jones, at No. 223, Arch street, Philadelphia." Specimens of the paper can be seen at the Anti-Slavery office in this city; 143 Nassau street, at which place persons wishing to subscribe can leave their names and money. The terms are \$2 per annum.



# THE PHILANTHROPIST.

CINCINNATI, OHIO, APRIL 21, 1837.

## Dissolution of the Union, or Suppression of Abolitionism.

This is the alternative which the Nullification prints at the South urge slaveholders to present to Northern people. They assume that the Union, in a commercial aspect, is of far more value to the North than to the South; and they further assume, that pecuniary interest has omnipotent force with the Yankee. If ever the Southern people should be so infatuated as seriously to present the above alternative, they will find to their utter discomfiture that they have acted under a strange delusion. The Yankee, before the Revolution, was as ingenious and ardent in the pursuit of wealth, as he is now; but when the time of trial came, it was found that he had a soul susceptible to the full influence of the noblest motives—that his enterprise in money-making had not diminished his devotion to free principles, his appreciation of his rights, or his constitutional abhorrence of despotic imposition. Pedlars and nut-meg manufacturers, as Northern people are represented to be by some Southern editors and orators, the South has only to take the advice in the following article from the Richmond Whig, to be convinced that their very humble occupations have not yet destroyed their nobility of spirit. In other words, whenever it is solemnly and in due form declared to the North that discussion of slavery must cease utterly and at once, or the "Union must be dissolved," the mass of the people will calmly reply, "then let it be dissolved."

The following is the article alluded to,—

"A Southern convention, which we have so often and so strenuously urged as presenting the solitary chance for combining the united energies of the South, and organizing resistance to the fanaticism in the North, is now, we are happy to learn, in favor with many who have heretofore opposed. During the high excitement at Washington, on Thursday, Friday and Saturday, it was very generally recognized as the last expedient for the salvation of the Union. The case is a very plain one. The fanaticism can only be put down by the communities of which they are resident citizens. However fatal to the repose of the South, their machinations do not affect the property and tranquility of the Northern states, and the sound thinking portion of the Northern communities therefore suffer them to agitate at pleasure. A motive must be presented to the Northern states to suppress them, and fraternal appeals having totally failed, that motive can only be supplied by interest. The value of the Union to the states North of the Potomac in a commercial aspect, exceeds its value to the states South of that boundary, and this affords the single hope to those who think dispassionately, of preserving for any length of time, the splendid fabric of the Union. Let the South then appeal in solemn form to the North through this tie. Let the Southern people declare that abolition agitation MUST BE SUPPRESSED OR THE UNION MUST BE DISSOLVED. Once persuaded that such must be the inevitable result, we firmly believe that the North would PUT DOWN THE FANATICS. But, if much time be lost, we all must perceive that the fanatics, playing upon both religion and abstract republicanism and the equality of man, one of Mr. Jefferson's fatal legacies, will get a headway that nothing can resist."

We cannot but believe that these disunionists are striving to make up in noise what they lack in power. There is probably, enough good sense in the South to counter-vail all their efforts, and even should they ultimately gain the ascendancy, the minority will always be strong enough to thwart their most violent purposes. The Whig says that "during the high excitement at Washington," it (a Southern convention) was very generally recognized as the last expedient for the salvation of the Union." Let us see how this assertion and indeed the whole article, compare with the following editorial from the Boston Advocate. It must be recollected that Mr. Hallet, the editor, was on the spot, and of course his testimony is that of an eye-witness.

Wednesday, March 22.

SOUTHERN FUROR, NORTHERN FIRMNESS, AND SOUTHERN CONCILIATION.—The following, from the Charleston, S. C. Mercury, a modest whig paper, is a specimen of the furor to which the Southern whig leaders of the Waddy Thompson school go, in their denunciations of the North:

"We earnestly invite a serious consideration of the alarming and disgraceful proceedings at Washington, detailed in our correspondent's letter. The public mind of the South must be now prepared for concerted and decided action, or it will never be. Public opinion in the South would now, we are sure, justify an immediate resort to force by the Southern delegation—EVEN ON THE FLOOR OF CONGRESS—were they forthwith to SEIZE AND DRAG FROM THE HALL any man who dared to insult them, as that eccentric old showman, John Quincy Adams, has dared to do. If there be laws against incendiaries in the District of Columbia, he should be indicted. If the privileges of the House are to screen an abolitionist, who holds concert with the slaves of the District, it is time that Virginia and Maryland should interfere, AND PUT DOWN SUCH A NUISANCE AS CONGRESS MUST BE, upon their borders!"

This sounds like rebellion, but it is all sound. There is not the slightest fear of the Southern Hotspur putting in execution their threats to dissolve the Union or to assassinate Mr. John Quincy Adams. It is all sound and fury, signifying nothing, and the debate to which the Charleston Whig Mercury alludes, taught the cooler men of the South a lesson they will never forget, and tended to consolidate the Union more effectually than any action of Congress upon that subject for years. We witnessed that scene at first with fear and trembling lest the South should explode on the spot and dissolve the Union. For two days the North yielded to the torrent and let it sweep over them, but the third day they rallied, and coolly, dispassionately and firmly repelled the assaults of the South, and asserted the right of free discussion.

The circumstances under which a portion of the South attempted to break down the fundamental rights of petition and liberty of speech, in the person of Mr. J. Q. Adams, were the most favorable for the purpose that ever can exist. Mr. Adams, as an individual, was the most unpopular man in Congress, though at times exerting more personal influence over a particular question, than any man in it. He belonged to neither party, and was viewed with about equal jealousy and dislike by both. In the exercise of his duty, as he understood it, unlike all the other Northern members, who sent their Abolition petitions to the Speaker's Chair in silence and by the wholesale, Mr. Adams presented the petitions sent to him one by one, and in every case appealed from the decisions of the Speaker, though not more than a dozen or twenty joined in the appeal. Members who had petitions on other subjects felt, as if they were deprived of the right of presenting them, each petition day being expended not by the speeches of Mr. Adams, who himself did not occupy more than an hour or less, but by the discussions which grew out of the questions raised.

Under these circumstances the Southern Nullifiers had all the sympathies of the House with them when they attempted to suppress free discussion forever, by censuring Mr. John Quincy Adams.—They were so sure of doing it that their only eagerness was in what manner they should kill him, so as to be sure he was dead, but in the sequel, they found themselves powerless. The tables were turned upon them; the argument of this most unpopular man in Congress was more powerful than all the fervid eloquence of the South, and when the test came, but 22 out of 242 members were found who would sustain the ultra doctrines of the South. The ultra found themselves alone, the cooler men of the South having utterly refused to go with them, and the whole force of the friends of the Administration having gone against them.

This was a rebuke they had not calculated upon, and it was followed by an attempt to promote disunion. A handbill was circulated the next morning in the House, headed "Disunion," and inviting the Southern members to retire from Congress. A meeting was called for that

purpose, and as it happened to be held in the Committee room where the writer of this was occupied, he was involuntarily a witness of a part of their proceedings. It was a small meeting, not over thirty gentlemen being present, a majority of the Representatives from the slave states declining to appear in a meeting where disunion was even to be hinted at. This convinced the Thompsons and Pickenses of their weakness. They were divided among themselves.—Something was said about going home, but it met no response. Even in that meeting there were cool men enough not to permit any measure to pass that even looked at disunion, and the result of the whole was the adoption of the following resolutions:

"Resolved, That we will support a reconsideration of the vote rejecting the resolutions offered by the Hon. Mr. Patton of Va."

This was the mildest form in which the question had been put in the House; Mr. Patton's resolutions did not censure Mr. Adams, but simply denied the right of petition to slaves.

The adoption of this mild measure by the Southern members, which shows how impossible it is for them ever to agree on disunion among themselves, was not followed by threats, but by entreaties. The Whigs of the South, by an understanding to that effect, went to the Whigs of the North, and entreated them to do something to relieve them from their constituents from the effect of the vote of the day before, which seemed to assert the right of slaves to petition for emancipation. The administration men of the South made the same entreaties to the administration men of the North. Their requests prevailed where their threats had failed.—Mr. Ingersoll of Pennsylvania, on the part of the Northern Whigs, and Mr. Carter of New York, on the part of the administration men of the North, were selected to offer resolutions in the abstract, disclaiming any constitutional right in slaves to petition. An attempt was made by Pickens of South Carolina, to prevent this compromise, and to widen the breach for the disunion he and his associates are seeking for. But in vain. He was put down and scathed by Mr. Vanderpool of New York, till he had not a word to bring forth, even from the furnace of his unquenchable wrath, and he was left standing all alone, by the South. Not a slaveholder stood by him. The resolutions conceding no principle, passed almost unanimously, and the South were relieved from a painful dilemma, with a lesson of sober reflection taught them, which they will not soon forget. It was a lesson of union and patriotism, and the cool among them deserve the thanks of the country, for their patriotic resistance of violence among themselves, and their steady devotion to the Union.

No man who witnessed that scene, and scanned it well, can fear for the Union. There are no tongues and no pens that can destroy it, and swords will not be drawn till tongues and pens can inflame to madness. The Union is safe, let what will be done in the discussion of slavery, or any other subject. The patriotism of the North will fairly sustain the Constitution, and respect all the rights of the South strictly secured by it. It will maintain free discussion and the right of petition, which will never be yielded. The patriotism of the South will also respect the Constitution in the security it gives to liberty of speech and the press, and will maintain the Union. It cannot be disturbed, for no man can point out the process by which it is to be done. We, therefore, view with pity, and not with fear, the threats of furious men at the South, like those quoted from the Whig Mercury.

### Friendship in Secret.

We received a few days ago, through the Post Office, a note of which the following is a copy, enclosing the sum mentioned in it.

"JAMES G. BIRNEY:

"Please accept the enclosed two dollars to be applied to promote the publishing and circulating the second volume of the 'Philanthropist,'—from one who is his sincere friend."

### Sinking Spring Society.

We learn from a correspondent that an Anti-Slavery Society was organized at Sinking Spring, Jan. 5, 1837. It numbers 37 members.

Officers.—John Weyer, President; John Forbush, Secretary.

This Society, March 15, passed a resolution pledging fifty dollars for anti-slavery purposes for the following year, to be paid to the State Society, and also resolved to raise twenty dollars for the purchase of anti-slavery publications for general circulation.

### Anti-Abolition Fanaticism.

We are not in the habit of recording every instance of folly, furnished by the unenlightened opposition of our adversaries; but the following specimen of anti-abolition furor shows so clearly what strange delusions have pervaded the public mind in many places, on the subject of our measures, that we make no apology for introducing it to our readers.

At a meeting in Muskingum township, the following resolutions were passed:

Resolved, That we view with utter indignation and contempt, the meanness, inhumanity, perverseness, and detestable spirit manifested by the abolitionists of this section of country against the people of the South.

Resolved, That we, as non-slaveholding citizens of a non-slaveholding State, have no right, either moral or political to agitate the subject of slavery.

Resolved, That the man who can openly stand up and declare that his sect takes no part in the political concerns of the country, and yet disclaim continually upon slavery, is guilty of the meanest hypocrisy.

Resolved, That we view George Thompson & Co., as an unholy band, leagued together against the best interests of man—and that the interference in our concerns of British Lords, Dukes, and Earls, is a high handed outrage against America, and as such merits the repudiation of all who love her laws and institutions.

Resolved, That as Christ and his apostles, and the patriots and sages of the revolution recognized the right of masters to hold slaves, it becomes British emissaries to attempt to teach us our duty.

Resolved, That when ministers of the Gospel respect themselves, we will respect them, but when they avail themselves of pulpit privileges, to abuse our country and government, abusing our best citizens with opprobrious epithets, (such as perjury, &c.,) they merit our hearty contempt.

Resolved, That as Britain keeps in abject vassalage three-fourths of her subjects; sought to enslave her citizens, after independence, kidnapped and stole our citizens, and forced a negro population on these states we still keep a wakeful vigilance over those dangerous emissaries, and in the language of our beloved Washington "frown indignantly on all who would alienate one portion of the Union from the rest."

Resolved, That we hold in contempt those British hired agents, both foreign and domestic, who come into our neighborhood under the appellation of Doctors of Medicine, Divinity, and Students from Colleges, and at last burst out like volcanoes, rank abolitionists, to the great annoyance of our heretofore peaceable society.

Resolved, That we lament the depravity of these fanatics, procuring the signatures of discontented women and children, to disturb the councils of the nation for a redress or that which is not considered a grievance.

Resolved, That we desire this meeting to be on amicable terms; but should there be another meeting of the kind appointed, we are determined to use all peaceable, lawful and orderly means, to put a stop to the same.

### "Honor to whom Honor is due."

Is the heading of a few remarks in the Pennsylvania Sentinel, prefatory to an article taken from the Harrisburg Reporter, complimenting Dr. Burden for the stand he took in the discussion of the bill relating to fugitive slaves. Dr. Burden was the bitter opponent of the bill—contending with all zeal that persons claimed as fugitives from labor, should not have secured to them a right, which the Constitution of his own State declares "shall be inviolate." This time we little doubt, will yet come, when should Dr.

Burden chance to fight on some old number of the Pennsylvania Sentinel containing this unenviable compliment, "Honor to whom honor is due," he will feel under no special obligation to the editor who was so careful to signalize his pro-slavery, anti-constitutional zeal.

We too will republish the compliment paid him by the Harrisburg Reporter. We are willing he should have what belongs to him. "Render unto Caesar the things that are Caesar's," though you should render to him the praise of persecuting to the death, myriads of unoffending and defenceless victims.

"THE SLAVE BILL."—It is not often that we, in recent times, been able to approve of the political conduct of Dr. Burden, or to do otherwise than condemn the policy which appeared to govern him as a member of the Senate. His course, however, in connexion with the bill just disposed of by that body, relating to fugitive slaves, is a pleasing exception, and we do not hesitate to express our hearty approval of the zeal and ability with which he met this proposition on its first introduction, and combated it at every stage of its progress. He occupied the floor on frequent occasions, whilst the measure was under discussion, and contributed largely in exposing the evils to which such an enactment would lead, and the dangerous results which would follow any attempt to interfere with or infringe upon the guaranteed rights of the citizens of slave-holding states."

### Despotism and Liberty.

It was once our lot to be struck by the most singular and dreadful simile. On the road which we were traveling there was a sand hill which numerous swallows had perforated, in order to build their nests. Clouds of them would occasionally fly off simultaneously and darken the atmosphere. While we were admiring the comfort and fair prospects of this winged republic, our eyes were suddenly directed to a singular scene that was going on in connexion with it. A huge and dusky snake had let himself down from the overhanging shrubbery, attracted by the harvest that housed beneath, and entered one of the holes wherein the birds were tending their young. At that moment he was returning from his feast, and it was in vain that we attempted by throwing stones at him to deter his deadly entrance in another family.

Thus thought we to ourselves, does despotism glide in upon the free of all ages; silent and slow it steals along without a foot-fall or murmur; dark and fascinating, it makes its appearance like a serpent, dazzling and charming with its eye. The wings are enchained, the dark nervous evil coils round the body, and soon the statue of liberty is encircled by a horrid spiral mass of tyranny; the head, with forked tongue and poisonous fang, is raised above the sacred cup, and hisses defiance to his enemy.

The serpent steals upon the eagle in its sleep. He rubs his soft body against the dozing bird, he invests his proud limbs with his pliant folds; the bird awakes, but chafed. His proud eye grows dim in the death struggle; the tyrant presses his powerful strength in tiger embrace, and the emblem of our country perishes in his grasp.—Anonymous.

The above we cut from the Western Presbyterian Herald, published at Louisville, Ky. We presume it must have been in a moment of inadvertence, that Mr. Breckinridge and his conditor ventured on such a selection. It is in truth, a striking illustration of the insidious inroads of southern Slavery, on the free institutions of this country. Our proud eagle already feels the coils of the serpent.—Eds. Phil.

### Friends of the Integrity of the Union.

A meeting of persons assuming this title, was recently held in Pittsburgh, and an address drawn up and adopted as expressive of their sentiments. Its strain, of course, is by no means complimentary to abolitionists. We shall make two extracts, which may serve to show that its authors, however sincere in their zeal, were not entirely free from some confusion of ideas.

"Let the many," they say, "who yet retain the sober use of their faculties, step between these phrenzied factions; allay the irritation of the south, and calm their fears, by showing them that these distant howlings which their fears have magnified into the thunders of a approaching hurricane, proceed from a few deluded, but perhaps not malevolent persons, whose ill-advised efforts if disregarded would cease to be dangerous, and whose hallucinations deserve pity rather than resentment."

So it seems the real opinion of these Friends of Integrity is, that abolitionism is a very harmless thing, the work of a few deluded individuals, whose hallucinations deserve pity rather than contempt; and their assurance of this fact, they imagine, will quiet the fierce excitement abroad in the land.

We have given the conclusion of their address, in which they profess one opinion; we will now give the beginning of it, from which it will be seen, they at first had quite another opinion.

"That a system of agitation has been put in operation in our country, by means of affiliated societies; tending to array the north against the south,—to excite the deepest feelings of hostility between brethren of the same community—to produce civil and servile war, and, finally, to sever this Union, is an alarming fact that cannot have escaped the notice of the most superficial observer."

Here then is a system of agitation, sustained by affiliated societies, amongst other things tending to produce civil and servile war. There is a great difference, we imagine between "a few deluded individuals," whose ravings "deserve pity," and "affiliated societies," carrying on a "system of agitation," tending to produce "civil and servile war." Need we say that the whole body of the address is written in a style of solemn declamation, calculated to magnify the terribly evil capabilities of abolitionism? And yet the concluding paragraph winds up as we have seen with an assurance to the south of its insignificance! We would ask, how these "Friends of Integrity," &c., expect to allay the "fear" and "frenzy" of their southern brethren by such inconsistent representations!—Eds. Phil.

### Despotism of the Majority.

We have somewhere seen this term very happily applied. The meaning of it, we think, is forcibly illustrated by the following resolution. It is one among others, adopted by the "Friends of the Integrity of the Union," (we wish they would curtail their name,) at their meeting in Pittsburgh.

Resolved, That the rights of opinion, of discussion, and of free communication, in proper modes, upon all proper subjects, we hold to be natural as well as civil rights; which are unalienable; but we hold also, that those rights, like all others, should never be exercised so as to produce social or individual injury."

We do not believe a single individual who voted for this resolution understood clearly what it meant. The rights of private judgment, of free discussion, of conversation, these Friends of Integrity, &c., declare to be unalienable natural and civil rights, when exercised in proper modes, on proper subjects, and so as not to produce social or individual injury. What is the plain English of all this! You may form opinions, you may talk, you may discuss, when you do so on "proper subjects" and in "proper modes." But, you have no natural or civil right to have any opinion on an improper subject; you have no natural or civil right to converse freely on improper subjects, or in an improper way. And even should you manner and subject both be "proper," you have no natural or civil right to form an opinion, or say one word, if it should harm an individual or a society. But who is to determine what subject and manner are proper, what injury or benefit proceeds from any opinion or conversation? If

the individual concerned, we are satisfied; for the right of private judgment and free discussion is herein acknowledged.

But the resolution does not mean this. The propriety or impropriety of subjects, and modes, and their relation to the common weal, are to be determined first by some power extrinsic to the individual; not by a minority however respectable; not by a bare majority; no—but by just such a majority as have brute force enough to enforce their decisions—by just such a majority, as in many instances have attempted to take away from abolitionists the right of private judgment and the free communication of thought—by just such a majority as have decided that the "subject" of slavery is always an improper "subject" for opinion, conversation or discussion; that any "mode" of judging of or discussing it is improper; and that to form opinions or talk about it is, to injure individuals and communities.

The individuals who passed the foregoing resolution belong to this majority; otherwise they could not have passed it.

The democratic principle that in a republic a majority should rule, may be carried to unwarrantable lengths. A majority ought always to rule, but in subordination to the constitution and natural right. Because in the passage of laws or the adoption of schemes of policy, where expediency alone is the standard of judgment, the will of the majority is law, it does not follow that, where natural or constitutional right is involved, there the will of the majority is supreme. The constitution from its very nature was designed to limit the power of the majority—to exclude the despotism of superior force, whether arising from numbers, wealth or other sources. It contains provisions specially intended to secure the natural rights of individuals from infringement. No majority in this republic can take away the right of trial by jury, or abolish the rights of forming and expressing opinions, without violating at once natural and constitutional rights.

We know a Constitution is but a parchment scroll. The will of the people made it; the will of the people may disregard it. The love of power is no less a passion with parties in a free state, than with the monarch in whom is centered undivided power. An absolute monarch will not stop, unless it suits his convenience, because a set of rules he has devised for the regulation of his conduct, lays before him, saying hitherto shalt thou come and no farther. Neither will a vast majority in a Democracy hesitate, when passion impels, to overstep the limits which their own solemnly established constitutions have prescribed. The constitution of the United States has declared that the liberty of speech and of the press shall not be abridged: certain persons in Pittsburgh have declared that the liberty of speech and of the press shall not be abridged when exercised on "proper subjects," and in "proper modes." If these persons are asked by what authority they thus dare to qualify an unqualified constitutional security, they point to their heads,—they are many, abolitionists are few. There is the "despotism of the majority."

Whatever claim such persons may have to the honorable title of "Friends of the Integrity of the Union;" they certainly are no "Friends to the Integrity of the" Constitution. Leaving out of view the abolition of southern slavery, abolitionists have an immense task to perform. It is no less than to break in pieces this despotism. It is no less than, planting their foot on the Constitution, to defend it against the suicidal attacks of a bewildered people. It is no less than to establish the principle, secured in the theory but not yet settled in the practice of American liberty, that any individual, although he may stand alone, although he may be the meanest of his kind, may think and talk on any "subject" or in any "mode," however improper in the estimation of the many, being responsible only for the abuse of his liberty, according to the long-established forms of law.

Hitherto subjects of discussion have been so unexciting, or parties to discussion have been so well-proportioned to each other—the minority scarcely ever being so insignificant as not to be able to command respect for its rights—that no opportunity has been presented for fairly testing the sincerity of the American's attachment to the constitutional safeguards for liberty of speech and of the press. Abolitionism has at length furnished the test. Deeply exciting in all its bearings, it has been advocated by a minority, too feeble as well as too peaceful to make the lawless assaults of a despotic majority perilous to the assailants. What has the test revealed? It is no honor to the American nation to say that, on the very first trial of the strength of its attachment to the constitution in which it glories, it was found wanting—that when the precise period had come for which certain constitutional securities had been specially provided, they were found to be no defence against superior force, impelled by passion and prejudice.

After all, we have not the shadow of a doubt with regard to the result of the present trial, so far as it regards the right of free discussion at the north. The storm of popular violence may for a while beat furiously against it, but it cannot fall. Anti-Slavery principles are becoming too influential, Abolitionists too numerous, to allow of the supposition that the despotism with which the "Friends of the Integrity of the Union" are so well pleased, can much longer be tolerated. The predominance of the Anti-Slavery cause will forever put an end to this peculiar American Despotism. What then will be thought of those who are now its advocates?

### A White Slave.

The following advertisement is from the Richmond Enquirer. It furnishes one of the cases in which Mr. Calhoun said, provision ought to be made for emancipation.

\$100 REWARD, will be given for the apprehension of my negro EDMUND KENNEY, alias ROBERTS. He is about 40 years of age, low and well made, very large mouth, pleasant countenance, seldom failing to smile when spoken to; he has straight hair, and complexion so nearly white, that it is believed a stranger would suppose there was no African blood in him. He is so very artful, that in his language it is likely he will deceive those who might be disposed to suspect him. He was hired out for the last year, but I am informed has been missing more than two months. He was with my boy Dick a short time since in Norfolk, and offered him for sale, and was apprehended, but escaped under pretence of being a white man.—If taken out of the State, and delivered to me, in the upper end of Hanover county, or secured in any jail so that I get him again, the above reward will be given. If taken in the State and secured in jail so that I can get him, I will pay \$75. Address,

ANDERSON BOWLES.

Dentonville P. O.

73—f.

The following, is from the Slavery press of Cincinnati—the Whig—the only one, we believe in this city, and so far as we know, in the State, that harks on the Slave-catcher to his prey. We trust the humanity of the country will soon teach him to desist from an office so revolting to its claims.

### \$200 REWARD.

RAWAY from the subscriber, on the 25th instant, a NEGRO MAN, named HIRAM, about 25 years old, six

feet one or two inches high, remarkably trim made, of the ordinary Negro color, free open countenance, speaks quick and generally smiles when speaking, very white teeth. His clothing not known; but he generally wears a white hat. The above reward will be given for the apprehension of said Negro, if taken out of the State, Fifty Dollars if taken in the State, and out of Fayette or Scott Counties, and Twenty-five Dollars if taken in either of these counties, and secured in jail, and all reasonable charges and expenses paid if delivered to me in Scott County, Ky., or to Jeremiah Delph, at Doneraille, in Fayette County.

A. STAPP.

March 29, 1837.

Mayville Eagle, Louisville Journal, and Cincinnati Whig, will insert the above 3 times weekly, and charge this office, —Lexington Observer.

April 1, 1837—3f.

The editor of the Mayville Eagle is, or was, a zealous teacher in the Sabbath School, an elder in the Presbyterian Church, and is, if we mistake not, one of those who "hates Slavery as much as the abolitionists do," Has Mr. Stapp mistaken his man? who can tell!

"Slavery does exist in the State of Ohio; qualify, Reddy."

Cin. Gaz.

Mr. Hammond had scarcely published to the world this error in theory, before we find him, very naturally falling into one in practice. In the Gazette of Tuesday, the following recital is sounded in the ears of every slumbering man-hunter in the land.

### \$100 REWARD.

RAWAY or was stolen from my Turner plantation, on Wednesday, the 29th day of March, a negro man slave named BOB, who has no doubt, from the circumstances, either obtained a free pass, or been conducted away by some white man, as he absconded without any provocation whatever, leaving his wife and family. Bob is a remarkably sensible negro; has for several years past been in the habit of preaching; he has a round face, is soft spoken, very well made, about the middle size, and not very black. I should judge him to be between 35 and 40 years of age; no particular marks recollected. Bob will attempt to get to a free State I fear, under the protection of some white person, who has promised him protection. Now I will give the above reward and all expenses, for the apprehension of the negro and thief, upon conviction; or for the apprehension and confinement in any jail of the negro alone, twenty dollars.

DAVID MOORE.

Ap 11 [Nashville (Ala.) Adv.]

With the aforesaid "David Moore" we have been well acquainted since 1818. In human "stock," he is among the wealthiest planters in Alabama. The "Turner plantation" was one of five that he owned four years ago. They were all "stocked" after the manner of the South, with unpaid laborers. His annual income then was not less than from 15,000 to 20,000 dollars. He was at that time without wife or child. He was a member of the M. E. church in Huntsville. Of the 150 human beings or more, that he held in bondage—so far as related to their comfort and happiness here and hereafter—he took as much care, it is believed as he did of any other part of his "stock." He now presents himself before this community, advertising as a "runaway" one, who for "several years past," has been a preacher, (we presume, in the same church with himself) of whom he testifies, that he is "remarkably sensible"—whose sincerity as a christian he does not impugn. All this is rounded off with the stigma, that he "absconded without any provocation whatever"—as if, having been plundered of all his earnings for nearly 40 years, and the certainty of being plundered of them during the remnant of his life, by his christian brother, however sanctimonious and devout he may be, constituted no "provocation" to the enterprise of achieving his LIBERTY.

Such is Mr. Hammond's employer—and such the use Mr. H. has permitted to be made of his useful journal.

### Mr. Van Buren's Pledge.

As a matter of mere policy, it would have been wise in Mr. Van Buren not to have given his very singular pledge in relation to slavery in the District of Columbia. It may probably secure the friendship of those in the south who are already his friends, but will gain for him no new adherents. In the north, it will weaken the attachment of many of his partisans, create a strong opposition to him among multitudes, who would not have actively opposed him on other grounds, and will be turned to no small account by the enemies of his administration. Let us first take an extract from an editorial article in the New Orleans True American.

"You tell us that slavery shall not be abolished in the District of Columbia while you are President, without the consent of the Southern States. This is very indistinct and unsatisfactory. The South infer from that part of your Inaugural, that you admit the North has a right to agitate the subject; that it will be agitated till our consent be gained. Why did you not say expressly, that you would go for the Constitution—that the slave question was settled by that instrument—that it could not be touched so long as the Union existed? Then we should have understood you. But we fear that the design is to admit the right of petition on the subject, and to keep it in agitation till you drive us out of the Union, or weary us into consent. We shall wait however before we condemn."

Mr. Van Buren will find the South a hard master. He cannot please slaveholders, unless he consent to become their slave. They "will wait before they condemn," but when they find abolitionism prevailing, its adherents multiplying, Congress compelled to admit petitions for the abolition of the national Slavery, and yet no post office espionage established, no penal legislation for the abridgement of the right of free discussion, then sentence of condemnation will be passed—the President's unlucky pledge will not save him from their resentment.

In the north, the pledge has already injured him. The Editor of the Middlebury Free Press, an administration paper, holds the following language concerning it.

"That part of the address relating to slavery we have read with equal pain and astonishment. We object most expressly and decidedly to Mr. Van Buren's avowal, that he will veto any bill abolishing slavery in the District of Columbia, unless it is with the consent of the slave States. Our objection is not, that Mr. Van Buren holds different sentiments on the subject from those which we entertain—it is deeper. It is that he declares, in advance of legislation, that he will veto any bill which may be passed on a given subject, notwithstanding he admits that the legislation on that subject would be constitutional. This it seems to us is a species of dictation to Congress and the people altogether unwarranted. What should we think of a judge who should declare that if a certain case should come before him for adjudication, he would decide it against a particular party! And is not the case similar? If a President may rightfully and with propriety declare upon his induction into office, that he will veto a law on any subject, he may upon another, until he exhausts all the subjects of legislation, and leaves Congress nothing to do but to legislate according to his expressed will, and upon certain specified subjects. The principle if good in relation to slavery in the District of Columbia, is good in relation to the tariff, distribution of the surplus important measures which has been or may come before Congress. We think the principle embraced in this declaration of Mr. Van Buren, wrong and incompatible with the independence of the legislative power. It is virtually saying to the people, you need not petition, and to Congress, you need not legislate upon that subject, for whatever may be the wishes of the people or the opinion of Congress, I will listen to neither, but will overrule both, if against the sentiments I entertain."



It seems to us that any individual, who has an adequate idea of the intrinsic importance of abolitionism, of the transcendent value of its principles, compared with the principles which bind together our present political parties, must perceive in this pro-slavery and unconstitutional pledge, a valid reason for withdrawing his support from the man that could make it. Abolitionists, who have heretofore upheld Mr. Van Buren, need feel no hesitation in adopting this measure. To abandon the man, is not to abandon their political principles. They may still remain honest democrats, though the unprecedented, pro-slavery course of the representative of their principles, should dissolve all connexion between him and them.

The following extract is from a paper, which no one will suspect of partiality to abolitionism, the *Vermont Chronicle*.

"Our views of the system pursued by the Anti-Slavery Societies are the same as ever. But we deny utterly that they can be opposed wisely or rightfully, either by denying to them in effect the right of petition, or by proclaiming, as Mr. Van Buren has done, that he will wield against them in every contingency, the 'veto power.' Resort to such unjustifiable means—means pernicious in their immediate effects, and most dangerous as precedents, betrays the madness of the slaveholding spirit; and the readiness with which such means are acquiesced in by men who are not slaveholders at heart, shows the power which, through fear or favor, that dominating spirit is able to exert."

The last extract we give is from an administration paper, whose name is significant enough of its independence, but not of the excellent style and temper in which it is conducted. It is the *Plain Dealer* of New York.

"What we assailed Mr. Van Buren's inaugural speech for was, in the first place, that, professing to be an avowal of the principles which would govern his administration, it avowed no principle at all, except opposition to the abolition of slavery in the District of Columbia. So that it would seem we have elevated Mr. Van Buren to the office of President for the mere purpose that he may be a slave-master in chief and a negro overseer."

"We assailed it in the second place, because on this exclusive topic, he was not satisfied with avowing his single principle, but also pledged himself to exercise his veto power against anything which Congress might do towards the abolition of slavery for the next four years, without even pretending that it was beyond the constitutional competency of that body to act on the subject. This threatened use of the veto, by a man standing on the very threshold of the executive office, is the most indecent abuse of power of which any American President was ever guilty."

We assailed Mr. Van Buren's Inaugural Address, in the third place, for the delicate and silky terms in which it alluded to the atrocious conduct of the mobs, that, in various parts of the country, have undertaken to put down the right of free discussion by speech and by the press. The violent outrages of ferocious ruffians he chose to designate as mere outbreaks of "popular indignation," a phrase which implies approval, since indignation conveys the sense of righteous anger. Not satisfied with describing the brutality and fierceness of the mob by so commendatory a term, he alluded to the conduct of their victims in language calculated to convey the impression that they justly provoked and fully deserved their fate—deserved all sorts of indignities and injuries for exercising, temperately, and decorously, the commonest privilege of freedom—the mere privilege of speech."

#### Dr. Fisk and the London Christian Advocate.

Many of our readers are aware that some months ago, Dr. Fisk wrote a letter from Birmingham, England, which appeared first in the *New York Christian Advocate and Journal*, and subsequently in the *Christian Advocate* of this city. It professed to correct various errors, assumed to prevail in this country in relation to the operations of British abolitionists, and the means by which the British Emancipation Act was brought about. It represented that there were two classes of abolitionists in G. Britain the "cool," the "wise," the "prudent," who "looked at consequences and weighed them well," and the "ultra-traitors," filled with the "abstractions of a hot-bed, mushroom-benevolence." To this class belonged George Thompson, kindred to this class are the abolitionists of America; and it was this class that would have ruined the whole business of emancipation, had it not been for the sagacity and coolness of the "wise" and "prudent." We had no doubt that Dr. Fisk's letter on these points conveyed ideas entirely at variance with the truth; but as we had no means at hand to expose what we believed its misrepresentations, we said nothing about it.

At length we are furnished with the means. In the *London Christian Advocate*, of Feb. 13, 1837, there is a reply to Dr. Fisk. The letter and reply, both at full length, are published in *Zion's Watchman*, April 8th. We reproduce the Reply, with all that part of the Letter which called for it.

#### Extract from Dr. Fisk's Letter.

BIRMINGHAM, August, 1836.

Worthy Editors,—"From the allusions which I have already made to the state of feeling here on the slave question, you perceive that the subject still excites a great deal of interest. The state of the question here, however, is not fully understood, I think, in America. We understand it, it is true, although some seem not to advert to it, that the emancipation of West India slaves is not immediate and absolute, but gradual; and that, so far as the interests of the masters are concerned, it is not an emancipation, but a ransom. It may be said, I know, that the price paid is not equal to the value of the property redeemed—but this, when the subject is viewed in all its bearings, is not true—in proof of which it is only necessary to notice the fact, that estates in the West Indies are much augmented in value since the settlement of the emancipation question. Nor would the government have consented to the measures at all, only on the ground of compensation. This I am well assured of."

But what is more particularly misunderstood among us, is the means by which this measure was ultimately carried in the national Parliament. It is boasted, you know, by one who has figured considerably in America of late, and whose character and conduct have been, and still are, such, that I would not allude to him at all, were it not that he has had the art to dupe many in America—it is, I say, boasted by him and others associated with him, that they were the principal agents in accomplishing this work. So far was this from being the fact, their zeal and precipitancy had well nigh ruined the cause, after it was decided upon by his Majesty's Ministers to make it a government measure. One high in office at that time, explicitly avowed his fears, in a private conversation, that these agitators would, after all, frustrate the designs of Ministers, in carrying this question through the Parliament; so that whatever impulse this agitating party gave to the cause, it was of so irregular and heated a character, that, but for the wise and prudent, the measure would have been thwarted after all. These wise and prudent men were the first in the field, and they had long been the staunch friends of the negro, when the new and zealous recruits entered the arena. These ultra-traitors turned upon those who were actually doing the work, and doing it in a way the most unexceptionable, and least calculated to produce injury to the State, and to individuals; and branded them with epithets which have, from the same source, and with a similarly false imputation, been transplanted to America, and there applied to men whose virtue and philanthropy have never before been called in question. It was said of Buxton and others, that they had gone over to the slaveholders' interests, that they had proved recreant to their principles, had joined the pro-slavery party, &c.; and some of the leading men of the Methodist church came in for a large share of this abuse; and yet these very men were the ones who were accomplishing what the agitators never could have accomplished. It was a Missionary of the Wesleyan Connection, the Rev. Mr. D., of Scotland, whose testimony decided the question in the minds of some of the leading men in the House of Lords, in a committee of that House, appointed to investigate the subject; and this was, in fact, the means of carrying the bill through the upper House. This I have from high authority, and from one who was

personally acquainted with the whole affair; and yet Mr. D., and the excellent men who brought him forward on that occasion, were denounced and calumniated, because they approved of compensation and apprenticeship; yes, and denounced too, by the very men who now come forward and claim all the glory of the achievement! The truth is, there are too societies in England—the "Anti-Slavery Society," and the "Anti-Slavery Agency Society." The former are the cool, prudent philanthropists, who labored long and successfully, who looked at consequences and weighed them well, and who, laying aside the unbodied and impracticable abstractions of a hot-bed and mushroom-benevolence, took such measures as a sound discretion dictated, to secure the peace and safety of all parties. Many of the latter were of an entirely different character, and many may be known by being the prototype of similar ultraists in this and other causes in this and other countries. It is from these latter that agents have been sent to agitate America—a measure which, I know full well, from my own personal interest, and from the best men of my own personal interest, is highly disapproved of by some of the wisest and best men of this country. Indeed, the best men of the country are becoming averse to the system of popular excitement and agitation, on any subject. This remark, I think, is especially true of the Methodist church in England. They see in the agitating process of O'Connell, in the political world, and in the course of the schismatics in their own church, and in the influence, in fact, which the agitation of this very slave question has produced, that popular excitement, whatever temporary advantages they may, under some circumstances, secure, are, on the whole, extremely dangerous and pernicious. Hence one of the leading members of the Conference was heard to say, but a day or two since, that, however good the cause, he doubted the propriety of popular agitation.

You will of course not be surprised to learn, that men who boast of doing what they never did, and what they like to have prevented others from doing, should already begin to boast of fresh laurels in America. Nothing scarcely can excel the unblushing effrontery with which boasts of this kind have lately been propagated in this country. One would think, to read the accounts that were propagated here, and the encomiums, many of them self-conferred and self-appropriated, which have been bestowed abroad, that amidst the most savage persecutions, and almost martyrdoms and deaths, the fetters of more than two millions of slaves have been untried, and are now just ready to fall off. How little do the millions here, who credulously and greedily swallow these tales of moral heroism, know of the facts in the case! How little do they realize, that the sum total of all these renowned achievements is, a painful amount of indefinitely increased and protracted disabilities and sufferings of the negro, bond and free! But let this pass, for boasts of this kind are much more pardonable than some other things that have originated from the same source."

#### REPLY TO THE FOREGOING LETTER.

From the London Christian Advocate.

Nothing is more easy than for a busy blockhead in another hemisphere to give a plausible misrepresentation of matters occurring in any circle in this country, whether religious or political. The lie (short words are sometimes the most convenient) passes current for at least four months before it can be contradicted. By the time the contradiction arrives, the subject is forgotten; and, even when recalled to mind, such is the ephemeral interest of newspaper correspondence that few will take the trouble of opening the controversy even to do justice to the cause of truth.

In another column of our paper will be found a letter from Dr. Fisk, the American Methodist Bishop lately in this country, addressed to the editors of the *Christian Advocate and Journal*, which is full of that kind of misrepresentation to which we have alluded. The object of the Dr. appears to be to impress upon the mind of his brethren, some of whom it will be seen, have arrived at the conviction that slavery is an evil that cannot be too speedily eradicated, the superior policy of gradual to immediate slave emancipation. To produce this impression more easily, he insinuates that ransom, not emancipation was the object of the British government, and of the leaders of the anti-slavery party; while, on the other hand, he asserts, that a few ultra-abolitionists of questionable character and equivocal views, had nearly ruined the whole scheme of emancipation by intemperately insisting on measures of a decided character.

We do not pretend to give the words; but this is the sum and substance of two columns of letter-press.

We pass over the absurdity of the self-contradictory statement, that "whatever impulse the agitating party gave to the cause, it was of so irregular and heated a character, that, but for the wise and prudent, the measure would have been thwarted after all." A party so strong as to thwart the measure of British emancipation, must, we trust, have included some few "wise and prudent men"; and a party so irresolute as to have abandoned the measure, because a few enthusiastic individuals required a larger concession, cannot have been very sincere in its anti-slavery feeling.

But the truth is, that all this is arrant nonsense and downright falsehood; though Dr. Fisk has probably been deluded by others. He rests this assertion upon "the explicit avowal of one high in office at that time, of his fears, in a private conversation, that the agitators would, after all, frustrate the designs of ministers, in carrying the question through Parliament."

We happened to be present at this "private conversation," and some twenty or thirty gentlemen were present also. Mr. Stanley, now Lord Stanley, was the person alluded to as high in office; Mr. George Stephen was the gentleman to whom the observation was addressed. The locality was the Colonial Secretary's room in Downing street. The question under discussion was, whether the apprenticeship should continue for twelve years. The Right Hon. Secretary said, that he was pledged to the West India party that it should. Mr. George Stephen, who, for particular reasons not necessary to detail, was the spokesman of the deputation, though many men of public character and greater importance were present, represented that the anti-slavery feeling of the country had determined that it should not. Mr. Stanley then made use of the following words—"Mr. Stephen, I am well aware of the manner in which you have organized popular feeling on this subject, and of the mischief which this enables you to do; but all I can say is, that, if the term of the apprenticeship is to be bridged, I am so pledged to the West Indians, that the conduct of the measure must be entrusted to other hands."

Mr. Buxton then interposed—"Am I to understand, sir, that Government will not, in any way, abridge the apprenticeship term?" Mr. Stanley replied very concisely, "Not a year, not an hour." "Then," said Mr. Stephen, "we must appeal to the country." This was the private conversation to which Dr. Fisk alludes. The appeal was made by the "agitators," within ten days after this conversation; and, without any previous notice, a public meeting was held at Exeter Hall, to which not less than sixty-six members of Parliament were driven by their constituents. It was there unanimously resolved, that this lengthened term of apprenticeship was a fraud upon the public. And the same evening in the First Reformed Parliament, and in a full house, a Reformed Administration could only command a majority of seven! Of course, the point was conceded; the term was reduced from twelve years to six. And now who can doubt the weakness, the indiscretion, the folly of the agitation anti-slavery party.

But of whom did this party so unreasonably treated by Dr. Fisk—of whom did it consist? The first subscriber to it was the late Lord Suffield; and a nobler-minded and more indefatigable abolitionist never existed. Who was the second subscriber? Mr. Buxton; and harassed and tormented as he has been by men of all parties, of all denominations, and, worse than all, of all fancies, who has done more, and suffered more in mind and body, than Mr. Buxton, in the anti-slavery cause? Who was the third subscriber to the Agency, alias the agitation anti-slavery committee? Mr. Stephen—a man of whom all admit that he was the best informed of abolitionists, the romantic hero of the anti-slavery crusade. Who next lent his name, and gave his money to the cause of anti-slavery agitation? It was Mr. Wilberforce, of whom alone it may be said, that Westminster Abbey was more honored by his grave than his remains by his mausoleum. And, lastly, who was one of the first members of the agitating committee? If there ever was a man whose silent, modest merit claimed the approbation of the world, whose martyrdom to a cause sanctified the worship of its adherents it is Zachary Macaulay. His name is to be found among the first attendants of the Agency Committee!

Are not these men to be ranked among the "wise and prudent?" Will the subject of negro emancipation be mentioned in history, or recalled by posterity, while the

world endures, without the association of such names as these? Let us recite the list—Suffield, Buxton, Stephen, Wilberforce, Macaulay! They form a galaxy of anti-slavery glory; a constellation that will guide after-ages in the track of liberty! But these men are not among the "wise and prudent" of Dr. Fisk's administration!!!

We have been worked up a little by enthusiasm in the cause in which we have ourselves taken a humble though a zealous part. We must descend again to common-place facts.

The plan of anti-slavery agitation was first devised by Mr. George Stephen, and upon a very obvious principle. The whole question of emancipation had been involved in difficulties of political expediency. Some contended that success was only to be expected in the triumph of the Liberal party. Others of Tory opinions maintained that their political friends were upon this subject as true as their opponents. A third party were willing to accept all that could be obtained on either side, distrusting the sincerity of both; and speculated upon the chance of public feeling triumphing eventually over party principle. From this third party emanated the idea of informing the public mind, through the medium of oral information. Political feeling, and in some few instances, perhaps, personal interest, excluded the anti-slavery party from the advantage of informing the public through the newspapers. Many of the daily journals, to a certain extent, advocated the cause of emancipation, but in a very meagre way; their advocacy was confined to a benevolent article now and then, when no matters of immediate interest pressed. The *Times*, the *Herald*, and the *Chronicle* occasionally condescended to give half a column to negro liberty; but this was all; and voluminous and important facts, on which the merits of the controversy depended, found no medium to reach the public eye. It occurred to Mr. George Stephen that oral communication, by well-informed agents, might convey to the public the information which was withheld in the accustomed channels; that, if agents were appointed to perambulate the country, popular feeling would be excited by the information which such agents might truly give. This was the plan of the Agency Anti-Slavery Society; and this was all its plan. In the progress of it, it undoubtedly did happen that many accidental causes of excitement found a place; and, in some few instances (they were very few,) a political character may have been given to the proceedings of the agents, which was never contemplated by the projector of the scheme. The effect was extraordinary; it was not the effect of inflammatory declamation, but of astounding facts, not less exciting by their horror than by their novelty.

Wherever the lecturers appeared, anti-slavery societies were established, and associations were organized. Their object was, of course, to inform the constituencies, and through them to control the representatives. This was the whole mystery of anti-slavery agitation. Many who embarked in it were men of strong Tory politics; but one and all agreed that anti-slavery principle was paramount to political principle; and upon this understanding one and all promoted the agency cause. We are bound, in justice to the names of several of those gentlemen whom we have mentioned, to admit, that they did not go all the length of their subordinate agents: perhaps political bias might not allow them to perceive the necessity of such extreme measures as in some instances were adopted; but we are sure that one and all of them felt that it was imperative to create a popular anti-slavery feeling, and, with this object in view, they all concurred in the general policy and expediency of the agency system.

We have one word more to say upon the letter of Dr. Fisk. The Rev. Mr. D., to whom he alludes, and upon whose testimony he states that the measure of emancipation passed the House of Lords, was Mr. Duncan. The evidence of this gentleman was most valuable, and had, undoubtedly, great weight with the Lord's Committee; but it is a great mistake to say that Mr. Duncan's evidence was the only or the principal means of converting the Lord's Committee. There was not a witness produced on the pro-slavery side of the question whose evidence was not full of such glaring contradiction, as entirely to neutralize its value; and hence, in the latter stages of the inquiry, their Lordships wholly abandoned all question as to the state of slavery, and confined themselves to the consideration of the best means of abolishing it. On this point, we also happen to know, upon unquestionable authority, that Mr. Duncan's evidence had little weight. We by no means wish to depreciate it; but we know that the remark was generally made by the members of the committee, that it was extraordinary how Mr. Duncan, with his views of the iniquity and cruelty of slavery, could be a friend to the gradual abolition. Dr. Fisk will have the goodness to bear in mind, in any future exposition of his sentiments on the anti-slavery question, that we chance to know a little more about it than himself, and are in a situation to expose the inaccuracy of his facts, as well as the absurdity of his arguments. That Mr. Thompson, and perhaps some other advocates of the anti-slavery cause in America, may have committed themselves on many points, we do not deny. Mr. Thompson was a very eloquent and powerful agent of the society; and, so far as he executed that office in this country, he was an authorized and stipendiary agent; but he had no share whatever in the policy or proceedings of the Agency Committee, and so far Dr. Fisk is right: he was merely an agent well paid for his services; and specifically instructed as to his duties: he executed those duties satisfactorily, and with a power of language and a zeal far exceeding the expectations of his employers, though not more praiseworthy than that of many of his co-agents. But his mission to America was his own affair; and for what he did or said there, the Agency Anti-Slavery Committee is in no way responsible. In saying this, we do not mean to express any censure, or to undertake to decide whether he conducted himself with that humility which is proper to every advocate of Christian charity, or with that self-complacency which Dr. Fisk ascribes to him. Judging of the Dr. by his letter, we are not at all disposed, on his authority, to question the propriety of Mr. Thompson's conduct; but, if he has reason for his censures on the ground of self-sufficiency, we have no hesitation in saying, that, except as a hired advocate of the cause, Mr. Thompson had no more connection with it, and no greater share in its management, than Dr. himself. Our apology for this long article upon a question of obsolete interest, is that the uncontradicted statements of Dr. Fisk are calculated to excite in the United States a doubt as to the popular and religious feeling in this country upon the subject of negro slavery, very injurious to the noble exertions of those distinguished men by whom the cause of negro liberty is advocated in America, under circumstances of peculiar discouragement and difficulty.

AMERICAN ANTI-SLAVERY SOCIETY. Anti-Slavery Societies throughout the country are reminded of the Anniversary of the Parent Society in May. It is time local societies were thinking at least about their delegates. Arrangements should be made, and made in season to secure a large attendance. It will be one of the most important meetings the society has ever held. Two distinguished friends of the cause from England, Messrs. Scole and Sturge, now in the West Indies, are expected to be present.

A CONVENTION OF LADIES, is also to be held in the city, the same week. Female anti-slavery Societies, generally, are requested to send delegates, and individuals of kindred feelings and principles, who may reside in places where no such societies exist, are invited to attend and participate in the deliberations and proceedings of the convention.

#### An "ODD" Affair Altogether.

The following advertisement, taken from one of our city papers, will, doubtless, astonish many of our friends. As little given to astonishment as we ourselves supposed we were, at any thing the churches in Cincinnati would do, after refusing to pray and plead themselves, or to permit others to use their meeting houses to pray and plead, for the two millions and more of enslaved heathen, and for their guilty oppressors, we acknowledge this movement has raised our special wonder.

Of the "Independent Order of Odd Fellows," we know nothing more than, that it is generally considered either as a remnant or as a revival of Free Masonry. If so, we pronounce, as one having ample and legitimate knowledge, that its principles are injurious to Christianity—that they lay the axe at the very root of a fair administration of the law and of an impartial exercise of the powers and

functions of government. It ought to be enough we should think for every friend to the three or to any one of them, that the proceedings of this "order" are secret—that its springs are mysteriously shrouded from the public view. A benevolent association need have no secrets: to have them is to prove that it is something else.

How far the standing for worth and intelligence of the individuals composing the "Independent Order of Odd Fellows," may sustain their claim to make Dr. Beecher's Church the scene of their pageant we have no knowledge. So far as we are left to judge from the name of the person who is the advertised "GRAND MARSHAL" of the ceremony, we do not rely much on its validity. He is the same we believe, who signaled his short term of service in the magistracy of this city, by delivering over to a slave catcher, with the most indecent haste, a colored citizen of Ohio to be hurried from his family and consigned to southern slavery the remainder of his life. The case alluded to is that of Frank, tried a few months ago. It excited too much sympathy for the sufferer, and too much indignation against the magistrate among our citizens to need a repetition of the circumstances.

We wish it known, throughout the length and breadth of the land, that to the most respectful application by the friends of immediate emancipation—nearly all of whom are members of some church or other of this city—for the use of the second Presbyterian church, in order to lay their principles and objects and measures before this community, a deaf ear has steadily been turned.

#### "INDEPENDENT ODD FELLOWS."

"The Eighteenth Anniversary of the Order in the United States will be celebrated in Cincinnati, on Wednesday 26th April instant, by public Procession, and an Oration by M. N. McLEAS, Esq., in the Second Presbyterian Church, on Fourth street. Transient Brethren in good standing are invited to join in the celebration."

"Members of the different subordinate Lodges will meet at the Hall, corner of Main and Fourth streets, at half past 8 o'clock, A. M. The Degree Lodge, Encampment, and Grand Lodge, will meet at the Hall of the Independent Fire Engine and Hose Company, on Fourth street, between Sycamore and Broadway."

The course of the Procession will be as follows:

From the Hall, corner of Main and Fourth streets, along Fourth street to Broadway, there to be joined by Degree Lodge, Encampment, and Grand Lodge, and Orator of the Day, down Broadway to Front, down Front to Main, up Main to Ninth, down Ninth to Vine, down Vine to Fifth, down Fifth to Elm, down Elm to Fourth, up Fourth street to the Church.

By order.

WM. DOTY, Grand Marshal.  
JAS. READ, Deputy G. Marshal.  
N. B. Ladies can gain admission in the Church after 10 o'clock on the day of the celebration. The public are respectfully invited to attend."

#### Free Frank—Again.

We were informed a few days ago, that this unfortunate and deeply injured man, who, being brought before Justice Doty a few months ago, was consigned by the forms of law, to the hands of a slave-catcher—and who was hurried off to the South before several gentlemen of Cincinnati could assert and vindicate, as they were determined to do at whatever expense, his right to freedom—is now prosecuting his suit for freedom in the state of Mississippi whither he was taken. It will be among the things worthy of note, if it should so turn out, that a man made a slave by the judgment of an "ODD FELLOW" of Ohio should be made a freeman by the judgment of an even fellow of Mississippi. We will see.

#### Pittsburg Christian Witness.

We have delayed too long to notice this faithful "Witness." We do not know that we need say any thing more than is said by the Baptist Banner of Louisville, Ky.:

"We are happy to see that The Witness has been enlarged. It is now quite a respectable paper in point of size, and is called the Pittsburg Christian Witness. It is published weekly at \$2.00 in advance. Brother Williams, the editor, is well qualified to conduct it, and he will not doubt make it a useful and valuable paper, if he will not advocate abolitionism. \* \* \* Should our brother abandon this cause, we know of no paper we could more sincerely recommend."

Mr. Williams has made it a useful paper,—specially useful, because he "will advocate abolitionism." We perceive, by indications furnished in some of the Pittsburg papers, that his advocacy is beginning to be felt.

#### COMMUNICATIONS.

##### To the Editors of Religious Newspapers in Cincinnati.

You are all friends, I will suppose, to the missionary cause, and delight to hear and to tell of the triumphs of the truth, wherever God in his goodness has sent its messengers. You record the events connected with Missions in the "Isles of the sea," in British (East) India, in China, in East and West Africa, among our American Indians; but you seem to have no knowledge of the wonderful advances making among the newly emancipated slaves in the British dependencies in the West Indies. There is now no place in the known world so full of interest to the real lover of Missions as the W. Indies. I pray you be not afraid—he bold to give your readers the interesting facts that are now so abundant, and so amply attested in relation to the progress of religious truth among those who but the other day have had the key of knowledge restored to them. How can you expect a blessing from God on any part of your work, when through a fear of the world you cover up this thing, and fail to proclaim this part of His wonderful doings! Come out, dear sirs,—do not withhold from your readers, news, at which multitudes of them would rejoice.

MELANCTHON.

#### Whitewater Anti-Slavery Society.

At a meeting of the Whitewater Anti-Slavery society, the following resolutions were unanimously adopted:

Resolved, That the Hon. John Q. Adams, in his course in relation to slavery and the right of petition, during the late session of our National Congress, has merited the esteem and hearty thanks of every American citizen, and that he has our warmest approbation for the unflinching manner in which he has met the spirit of oppression, and our sincere prayers for his success.

Resolved, That he, who can condemn men and measures without faithful examination, does thereby unfit himself for the society of men; and when that spirit becomes general and prevalent it presages the downfall and ruin of a nation.

Resolved That a copy of the above resolutions be forwarded by the Corresponding secretary to the Editors of the *Philanthropist* for publication.

Rev. JOHN STEARNS, Pres't.  
JOHN BITTOMART, Cor. Sec.  
April 7th, 1837.

Richmond, Va. 4th, Mo. 3d, 1837.

#### MUCH EXTENDED FRIEND.

I presume it must be pleasing to those who are engaged in "calling sons from afar and daughters from the ends of the earth,"—who lift up their voices against sin and oppression and defend the rights and liber-

ties of men from the encroachments of tyranny and despotism, to learn, that accessions are daily making to the number of those who are "coming up to the help of the Lord against the mighty." Surely the most ample expectations of the advocates of immediate emancipation, have been, for the last twelve months, more than gratified. Can we not interpret this success as a presage to the speedy accomplishment of the end which the friends of liberty have in prospect? Is not a harbinger of the sunrise of liberty to the oppressed children of Africa! Although the mists of ignorance and prejudice yet hang like an incubus upon many minds in this boasted land of "light and liberty," yet, if Truth in her swift and onward progress is not impeded, (and surely she cannot be), the enemies of freedom and of man must soon surrender or be driven from the field. I have just received the pleasing intelligence that an Anti-Slavery society has recently been formed a few miles distant from this place, and that such societies are multiplying with rapidity. Of the formation of an Anti-Slavery Society in this place I presume thou art already apprized, as I was informed yesterday, that a copy of our constitution and its appendages has been forwarded to the office of the *Philanthropist*. But having been appointed Secretary at our last meeting in lieu of E. B. Quiner resigned—and having been directed to forward a copy of some resolutions of our last meeting in conformity with the constitution, I herewith transmit the following for thy disposal.

March 9th. After a lecture by Mr. Rankin, it was proposed that an anti-slavery society be formed in the town of Richmond, to be called "The Richmond Anti-Slavery Society," auxiliary to the American anti-slavery society. John Sailer being called to the chair, it was moved and seconded that a committee of three be appointed to draught a constitution for the government of said society. After a few remarks the meeting adjourned till Friday evening the 10th of March.

March 10th.—After a lecture by Mr. Rankin, John Sailer was called to the chair, and E. B. Quiner appointed secretary. After reading the constitution the society went into the appointment of officers which resulted in the election of—

John Sailer, president,  
W. H. Brown, V. President;  
John Phelps, Treasurer;  
E. B. Quiner, Secretary.

After a few remarks the meeting adjourned to meet on Friday the 17th.

March 17th.—The Society met according to adjournment. After the transaction of some necessary business, the Society adjourned to meet on the last Friday of March that being our first regular monthly meeting, to be held thereafter on the last Friday of every month;

At a meeting of the Richmond Anti-Slavery Society held March 31st, 1837, in consequence of the resignation of E. B. Quiner as secretary, K. Grave was appointed to fill the vacancy.

The standing committee offered the following resolution which was unanimously adopted:

Resolved, As the sense of this meeting, that we fully and cordially approve the manly, firm and determined course of the Hon. J. Q. Adams, during the late session of Congress in defending the right of petition.

On motion of H. N. Quiner the following resolutions were unanimously adopted.

Resolved, That it is the constitutional right of every American citizen male and female, to petition Congress on any subject within their legislative jurisdiction, and that in the exercise of this right, it is our duty, earnestly and perseveringly to petition for the abolition of Slavery in the District of Columbia, and for the prohibition of it in the territories, not yet admitted into the Union as independent states.

Resolved, That in the opinion of this Society, the domestic slave trade of the United States, is cruel and unjust in the extreme, and demands of every friend of his country and benefactor of the human race, immediate, active, and unceasing exertion for its abolition.

Resolved, That the Secretary be requested to forward the constitution and resolutions of this meeting and the one previous, to the editor of the *Philanthropist*.

The meeting then adjourned until the next in course.

KERSEY GRAVE, Sec.

The length of my communication warns me to close; but permit me first to add a few remarks more in relation to the cause of abolitionism in these parts. Our society, as yet, is small, but we confidently anticipate a continual accession to our number. The number of members at present is thirty two. Could we have a few able lecturers come among us occasionally, we believe it might be means of doing much good; as our "field is a wide and fruitful one." It would perhaps induce many people to think on the subject, and that would be half the accomplishment of our work. For I could name many, in whose minds there formerly reigned a death-like torpor upon this subject who are not now afraid "to bear the lion in his den," and to speak the truth regardless of consequences. Perhaps some non-abolitionists may object to itinerant lecturers coming among us, but is not "our country the world and are not our countrymen all mankind?" We have, however, witnessed no mobocratic scenes since that wast amongst us. We with pleasure attended the lectures for several successive evenings; a few weeks since, delivered by our highly honored friend, Alexander T. Rankin, whose success we heartily congratulate.

I am with much respect thy friend,

K. GRAVE.

#### NOTICES.

MR. WILLARD KYLES, is appointed and requested to act as agent for the *Philanthropist* in Quincy (Ill.) and the neighboring country.

NOTICE.—MR. DANIEL B. EVANS, is hereby respectfully requested and fully authorized to act as agent for the *Philanthropist* in Ripley and vicinity.

#### Chase's Speech.

The speech of SALMON P. CHASE, Esq., in the case of the colored woman, Malinda, claimed as a slave, will be published on Monday next, and kept for sale at the A. S. Depository, corner of Sixth and Main (upstairs). It will also be for sale at the principal bookstores of the city.

#### PUTNAM FEMALE SEMINARY.

The summer term in the Putnam Female Seminary, will commence on Monday 10th April, under the care of Miss L. A. EXETER, assisted by able teachers, and continue 22 weeks.

#### TUITION PER QUARTER.

First Class	\$3 50
Second & Third do.	5 00
Music, instrumental and Vocal.	5 00
Drawing, and Painting in water colors and oils.	5 00
The use of Books may be had at small expense.	
Board in respectable families at \$1 75, exclusive of washing.	

Tuition and hire of books must be paid in advance. The Trustees have engaged Mr. Timmel as teacher of Music and Drawing. He is a native of Prussia, and has pursued the thorough course required of teachers in that country.

March 23.



# POETRY.

From the Christian Mirror.  
America.

My country, 'tis to thee,  
I strike my harp in agony.—Neal.  
My country! once I had no fears  
For thy exalted fame;  
Nor knew I then that guilt and tears  
Were blended with thy name.  
I heard thee call the Freeman's home—  
The land of springing flowers—  
And felt it bliss in youth to roam  
Within thy forest bowers.  
My country! guilty as thou art,  
I love thee even yet;  
Though not with a confiding heart,  
For I cannot forget  
That Africa's children groan in chains  
In thy own peaceful shade;  
And that, unbathed, thou wear'st the stains  
Which slavery has made.

Weep, weep, my country!—or thy blood  
May yet efface the wrong;  
Let grief come o'er thee like a flood,  
And pour thy woes along—  
I would not have thee carelessly  
Poor Africa's woes redress,  
Nor seek to check unfeelingly  
The Spirit's tenderness.  
My country! oft, in hall and bower,  
Of thine it hath been said  
That woman's gentle voice had power  
To move to noble deed.  
Then let that voice be heard once more  
To plead for mercy's laws,  
Ay, let it sound from shore to shore  
In injured Africa's cause.

With our own hands, we'll plant the field,  
And bend the graceful vine,  
And rear a home our babes to shield,  
Nor at our lot repine;  
But we would have our country FREE  
And FREE as blush of morn—  
And peace, and joy, and LIBERTY  
The humblest brow adorn.

My country! wilt thou not arise,  
And rear a spotless shrine—  
Where freedom's voice shall reach the skies  
In eloquence divine?  
When Africa's sons may join in song,  
Their equal rights restored—  
And heaven be prayed to hide the wrong  
Our annals now afford!

My country! haste to wipe away  
The guilt which clings to thee—  
Restore the Africa's sunny ray—  
His graceful spreading tree;  
And then, like thy own loyal bird,  
Thou too may'st upward soar—  
And voice of human woe be heard  
Within thy bowers no more.

S. F. W.

Thomaston, Maine.

# ANTI-SLAVERY.

From the Christian Register and Observer.  
The Prejudices of White People of different Countries.

Between the prejudices of the white people of Great Britain and the white people of the United States towards the colored race, there is a remarkable difference. This difference perhaps cannot be better illustrated than it is in the recent anecdote of the Rev. Mr. Williams, the Episcopal clergyman—a cultivated, pious, and inestimable man—who by three lines of our packets was refused a passage to Europe, in consequence of his being a "man of color,"—and who was finally compelled to embark from New York in an English vessel, "the captain of which treated him with distinguished kindness and attention." But what humane and reputable person of the United States is not ashamed of this contrast? Who does not see that our British brethren appear to far greater advantage than our people who were concerned in the disgraceful affair? I am perfectly ashamed of these prejudices on the part of our people. How obvious is it that they render the subjects of them morally incapable of reducing the golden rule to practice, in regard to their colored brethren,—or of doing to others as they would that others should do unto them? They evince too that while men may have hearts, as black as a Negro's skin.

Were I about to take a passage for Europe, I should prefer the company of Mr. Williams to that of any man who would decline going with him on account of his color. It is, in my opinion, of high importance that the professed Christians of these states should most seriously examine themselves in regard to these prejudices—deny themselves, take up the cross, and become truly the followers of him who gave himself for the race of mankind without any respect to color. Most sincerely do I hope that the objection to Mr. Williams's having a passage in our packets, did not originate from any white clergyman; but if it did, I still say from the heart, let me go with Mr. Williams rather than with a clergyman with a white skin and a black heart. Not only did the Messiah die for all without any distinction in regard to color, but his heavenly Father who inhabits eternity has assured our race that He also dwells with him that is of a contrite and humble spirit, to revive the spirit of the humble and the heart of the contrite ones—"persons of a pious and estimable character, such as Mr. Williams is supposed to be." What consolation must it have been to him under his trial if he had had evidence that God dwelt with him, while like the Messiah, he was despised and rejected of men? But can this "High and Lofly One" also dwell with men of such a haughty spirit that they can refuse to go in the same vessel with a humble colored man, one with whom God himself is not ashamed to dwell? Besides—notwithstanding the dark skin with which the wise and good God was pleased to cover the body of Mr. Williams, the same wise and good God has very much to do with him, to sustain his life and supply his hourly wants. This despised man must have long been the subject of God's constant attention, care, and kindness. He must have had much more to do with Mr. W. than would be implied in a man's going in the same vessel with him from America to Europe. We must also suppose that God has much to do with and for other despised colored people, besides Mr. Williams, unless it can be shown that it is not in God that colored people live and move, and have their being? What then does the white Christian make of himself when he supposes it could be degrading to him to associate with a humble colored person for whom the Saviour was not ashamed to give even his life, and with whom the "Holy One" is not ashamed to dwell. Can he believe that they are better than the Messiah? or that they possess dignity surpassing that of their Maker? If not, let them reflect on one of the first principles in the Gospel Kingdom. "He who exalteth himself shall be abased, and he who humbleth himself shall be exalted." Then let each one seriously press this inquiry on his own conscience and heart. Which of the two courses do I adopt and pursue in my feelings and conduct towards the colored people of my own land. Do I so humble myself that I have reason to hope that I shall be exalted? Or do I so exalt myself above them, that I have reason to fear that I shall be abased, by the righteous retribution of God? I have not in the most flagrant manner set aside the golden rule in my conduct towards these despised people! And if it not, at least in part, to be ascribed to my influence that they continue to be a degraded and despised race?

I verily believe that there must be a great change in regard to the prejudices of the whites towards the blacks in these states, or that there will be a great change in the conduct of Jehovah towards the white people—a change by which his displeasure will be as strongly displayed towards the white people, as it was towards the Egyptians when he redeemed the Israelites from their oppressive yokes.

N. WORCESTER.

From Zion's Herald.

# Wilberforce a Fanatic.

Mr. Editor.—We are told that the philosophy of history, is becoming a very interesting study. Its design is to review the past, compare and develop the analogy of events, and deduce probable results. It may not be interesting to introduce to your readers, a few brief reminiscences, in relation to the glorious cause of emancipation, now in successful progress; especially, as they serve to identify and illustrate the characters of those noble mind and men, who were the principal instruments in bringing about a successful issue, in the British nation. It shows also that to whatever party these men were attached, the same epithets were applied to them, which are now applied to modern abolitionists.

ARISTIDES.

In 1776, the British House of Commons rejected a resolution, that the slave-trade "was contrary to the laws of God and the rights of man." Yet that trade is now piracy by act of Parliament.

In 1778, on a bill being introduced into the House of Lords to mitigate the horrors of the trade, Lord Chancellor Thurlow ridiculed "the sudden fit of philanthropy that had given it birth," and Lord Chandos predicted "the insurrection of the slaves, and massacre of their masters, from the agitation of the subject."

In 1789, on a motion by Mr. Wilberforce, that the house would take the trade into consideration, a member pronounced the attempt to abolish it, "hypocritical, fanatic, and Methodistical," and contended that Abolition must lead to "insurrection, massacre, and ruin."

In 1791, Col. Tarleton, in the House of Commons, speaking of the proposed abolition of the slave-trade, declared that "measure was fit only for the bigotry and superstition of the twelfth century." Lord John Russell asserted that Abolition was "visionary and delusive, a feeble attempt without the power to serve the cause of humanity."

Lord Sheffield could "trace in the arguments for Abolition nothing like reason, but on the contrary, downright frenzy."

In 1792, the Abolitionists were denounced in Parliament, as "a juno of sectaries, sophists, enthusiasts, and fanatics."

In 1793, the Duke of Clarence, now William the IV., in his place in the House of Lords, declared the Abolitionists to be "fanatics and hypocrites," and so far violated parliamentary decorum, as to apply these epithets to Mr. Wilberforce by name. Yet has he lived to crown the labors and fulfill the hopes of Wilberforce, by giving his assent to the bill abolishing slavery in the British dominions.

In 1804, Lord Temple declared in Parliament, that to abolish the slave-trade, would be "the death-warrant of every white inhabitant in the islands."

Ten times did Mr. Wilberforce bring the subject of the abolition of the traffic before Parliament, and ten times was he doomed to witness the failure of his efforts; nor was this detestable commerce suppressed till thirty years after the first motion against it had been made in the House of Commons. Now, it is prohibited by the whole Christian world.

When the Abolitionists of the present day, think of these facts, and recollect the reproaches heaped on Wilberforce and his colleagues, by a Chancellor and dignified Senators, well may they thank God and take courage.

Abbott's Religious Magazine, in an article on the mobs against the New York Abolitionists, says,

"The men against whom their fury was directed, were in general ministers of the gospel, and other distinguished members of Christian churches. The more prominent ones, were the very persons who have been most honored in times past, on account of their personal exertions and pecuniary contributions for every benevolent purpose. Let the whole land be searched, and we believe that no men will be found to have done so much for the promotion of temperance, purity, and every benevolent and religious object."

From the Buffalo Spectator.

# Progress of Anti-Slavery Principles.

The assertion is often made, by the supporters of slavery at the south, and sometimes reiterated by its apologists at the north, that anti-slavery principles are going into disrepute. They are no doubt honest in their opinion, which they form from the fact that mobs and "abolition riots" have ceased their novelty and frequency. If this is so, the patriarch McDuffie may not yet despair of the preservation of his "chief corner stone of our happy republic." But it is not so. Who ever heard of a sincere Abolitionist changing his creed? Such an instance cannot be found on the page of history. But instead of going into an argument to prove that the facts (that is, the less frequent occurrence of riots and mobs) which induce many to believe anti-slavery principles are going into disrepute, prove their growing influence. I will state a few facts, for the truth of which I can vouch, in relation to a neighboring State.

In 1835, the Legislature of Vermont rejected resolutions expressing anti-slavery sentiments, by a vote of 170 to 44. During the same session, the State Anti-slavery society held a meeting at Montpelier, which was addressed by Rev. Mr. May, of Boston. The first lecture was given in the representatives' hall, to a crowded audience. In the course of the address, which was one of thrilling eloquence, a couple of rotten eggs (men generally make use of the soundest arguments they have,) were thrown through the window in the rear of the speaker's desk; which, however, failed in their object, a few pieces of glass only alighting on the head of the speaker. Mr. May picked the crystal—not clearer than the conclusions of his arguments—from his hair, calmly observing, "we are contending, my friends, against greater wrongs than these," and proceeded with his remarks. Col. J. P. Miller, the champion of Greece, threw up the sash and seated himself in the window between him and his assailants, until the lecture closed. The meeting then adjourned until the next evening at the brick church.

On the following morning, a letter, signed by Timothy Hubbard, president of the Bank of Montpelier, Col. S. B. Flint, and five or six others, was addressed to him, "at the request of several respectable citizens, also, many members of the Legislature," threatening him with violent measures, if he "should attempt to hold forth his absurd anti-slavery doctrines." But notwithstanding the "insurrectionary movements," of "certain low fellows," of the "baser sort," through the day, a concourse of ladies and gentlemen, assembled agreeably to adjournment. But Capt. Hubbard, afterwards styled, by some wag, "Capt. Hubbard," headed a mob of ten or fifteen persons, a majority of them, leader and men, having got "intoxicated for the occasion," and by their noise and disturbance broke up the meeting.

The next morning a resolution was introduced into the House, by Mr. Sabin, of the town of Georgia, embodying the letter to Mr. May, with the signatures attached, disclaiming the assertion it contained, implicating the members of the legislature. The resolution was rejected of course; but the main object of the mover was obtained, by its becoming incorporated in the journals of the House. Such was the strength, or rather weakness, of the cause in Vermont in 1835.

In about five months, the renowned "Capt. Hubbard" lost his presidency, in consequence of his part in the affair. At the next session of the Assembly, Col. Flint, his second in rank, as indicated by the letter, changed to be a candidate for Brigadier General. His election was considered certain. After many speeches had been made for and against him, Mr. Goodale, of Jamaica, whose locks were whitened by the frosts of nearly seventy winters, arose, and with a trembling voice, thus addressed the chair:

"Mr. President—"The name of Mr. S. B. Flint, sounds familiar to me. It grates harshly on my ear! I remember it as being connected with a transaction, not only disgraceful in itself, but in attempting to put down free discussion, and trample under foot the dearest rights of freedom! I remember it, as being connected with a mob that broke up a meeting of free citizens, peaceably and quietly assembled to consider the most sacred rights of man, and the greatest evil that ever spread its blighting curse over any or any other land. I have nothing to say against his talents as a military leader. In the attack upon the citadel of liberty, of which I have spoken, his success was too apparent to allow me ever to forget the discomfiture of freedom. I have no fears of losing my liberty. I shall lie down in my grave before southern, or northern despots can take it away from me. But I have children, who are to be either freemen or slaves. Consequently I can never give my vote for such a man as Col. S. B. Flint, for a General of the Militia. If he should be presented as a candidate for General to the mob, perhaps I may give him my vote, for I see, by a reference to the journals of the last session, that he now stands second in that line!"

The shock was electric. The gallant Colonel lost the election by a vote of more than two to one. The House, during the same session, passed anti-slavery resolutions, reported by the committee upon southern communications, with but one or six dissenting voices. Such has been the progress of our cause in Vermont, in a single year. Can slaveholders believe that "abolition excitement" is dying away at the north? It never will, till slavery shall be spoken of, only as a thing that has been! The reason for my certainty upon this point, I must defer to a future number.

From the Boston Centinel.

# A PROUD DAY FOR THE ABOLITIONISTS!

The Abolitionists had a great triumph in the House of Representatives on Tuesday last, when the Resolutions reported by a select committee, in favor of the right of petition, of free discussion, and the abolition of slavery in the District of Columbia, and against the gag of Congress, were adopted, after a short debate, by a vote of THREE HUNDRED AND SEVENTY-EIGHT YEAS to SIXTEEN NAYS. Those voting in the negative were, Zachariah Johnson, Prentiss Hobbs, James L. Homer, Joseph M. Leavitt, Jeffrey Richardson, and John B. Wells of Boston; William Knight of Marblehead; David Putnam of Sutton, Adam Blair of Blanford, Amos Russell, of Deerfield, Roswell Pickett of Alford, Abel Horr of Rehoboth, Albert A. Folsom, of Hingham, T. M. Barstow of Rochester, Zenas Weeks of Barnstable, and Samuel Eldridge of Harwich. Previous to taking the yeas and nays, a motion was made to strike out the second resolution, which recognizes the power of Congress to abolish slavery in the District of Columbia. This was voted down unanimously. This decision shows that more than seven-eighths of the members of the Legislature of Massachusetts are abolitionists in principle. Indeed the whole affair resulted most triumphantly for the abolitionists, who must have exulted at their success on this occasion. As the Morning Post says, Wm. Lloyd Garrison, John G. Whittier, the Quaker Poet, Ellis G. Loring, and other leading abolitionists, were indiscriminately mingled with the members in the Representatives' Hall, during the whole debate.

\* James L. Homer is one of the editors of the Boston Centinel and Gazette, and was one of the principal instigators of the Riot, when the "gentlemen of respectability" in Boston mobbed a small meeting of females.

From Zion's Herald.

# Anecdote of Freeborn Garretson.

Mr. Editor.—I was so much interested in an anecdote of Freeborn Garretson, a day or two since, that I cannot forbear giving it to you for publication. It was related by an aged brother in the ministry, who had it from the lips of the venerable gentleman himself.

At the time of his conversion to God, being earnestly engaged in secret prayer for a special blessing, all his slaves (some 20 or 30 in number) rose up before him, and appeared to present an impassable barrier between God and his soul. To use his own words, "I had not until this moment, during my whole life ever heard any one say that slavery was wrong." At once he was convinced of the moral turpitude of holding property in man and exclaimed "Lord they are thine." In a moment access to a throne of grace was open, and his soul was blessed. Early the next morning, he called his slaves to him, and told them they were free immediately they burst into a flood of tears, and begged that he would not turn them off. He then told them that they might stay and work for him if they choose, and he would pay them wages; but they were no longer slaves.

There are several things in the preceding account worthy of note. This good man was taught the sinfulness of slavery and the duty of emancipation, by the Spirit of God. Observe, not to correct the abuses of a system, which was on any principles justifiable, or even tolerable; but to annihilate it at once. If ever slavery existed in a justifiable form, it was probably in his excellent family.

Again, suppose, as it may appear, he was taught the duty of immediate and unconditional emancipation; for he immediately said, "Lord they are thine," and the very next morning declared them all free,—it does not appear that the idea of inducing them to expatriate themselves, so much as entered his mind, or that there would be the least impropriety in continuing them on his estate.

If all the early methodists had followed the example of this venerable patriarch of methodism what a change would have been effected in the character of this great nation!

A word more. In the case before us, there is a singular incongruity. Freeborn Garretson, a slaveholder! How inconsistent the association! But this was the case, when he was in his unrenewed state. When he was born free into the kingdom of God's dear Son, he immediately emancipated his slaves. Not names however, but principles; not men, but measures. Let there be light clear as the lightning's flash, if even occasionally, we must have the suddenness of its glare and the roar of its thunder; let it be as diffusive and as penetrating as the sun's rays, though they may sometimes scorch even to irritation.

J. HORTON.

# ANTI-SLAVERY INTELLIGENCE.

NEW LISBON ANTI-SLAVERY SOCIETY.

From the Free Discussion.

The New Lisbon Anti-Slavery society held its regular meeting on the 25th ult., according to appointment. The following resolutions were presented and adopted.

Resolved, That we consider the right of petition as guaranteed to every man by the God of nature, whether he be free or not; and that no government has the power to deprive him of this right.

Resolved, That John Q. Adams, for the noble stand which he took, and so ably maintained against the efforts to prostrate the right of petition during the last session of congress, merits the gratitude of the friends of liberty.

Resolved, That in pursuing the slave trade, if they (the slaves) be carried on the high seas, the highway of nations, they are entitled to freedom by the law of nations.

Resolved, That four persons be appointed delegates to the state Anti-Slavery convention to be held at Mount Pleasant on the 27th of April; when Jacob Janney, Joseph Garretson, Mary Holloway, and Rebecca Hanna were appointed said delegation.

Resolved, That the members of this society be requested to use exertions to promote the spread of Anti-Slavery principles by soliciting those who do not, to take papers devoted to this cause; and that we respectfully request other auxiliary societies to use similar exertions.

Resolved, That the only object in memorializing has been entirely thwarted by the congress of the United States in their disposition of the petitions on the subject of slavery, at their recent session, and that if it becomes a precedent the right of petition is a farce.

Resolved, That the members of this society be requested to encourage debating on the subject of Anti-Slavery in this place.

Resolved, That we recommend to the consideration of the friends of liberty the propriety of remonstrating against the assumed right of congress on the disposition made of Anti-Slavery petitions at its last session.

On motion, the president appointed a committee of six to nominate a board of officers for the ensuing year, when the following names were suggested and chosen by the society:

Jacob Janney, President.  
Joseph Garretson, Vice Pres't.  
John Frost, Treasurer.  
George Garretson, Jacob Estil, Thomas Star, Board of Managers.  
On motion, adjourned.

GEORGE GARRETSON, Pres't.

John Frost, Secretary.

# WORTHY OF IMITATION.

A public meeting was recently held in Xenia, Greene Co., of persons favorable to the education of colored people. A committee being appointed prepared a brief address to the citizens on the subject, and resolutions for the adoption of the meeting. We have room enough only for the resolutions.

Resolved, That we invite our fellow citizens, to co-operate with us in contributing aid to the colored population, residing within the limits of Greene Co., for the purpose of enabling them to support schools for common English education.

Resolved, That Mrs. — be appointed agents, for one year, whose duty it shall be, to receive contributions, and to expend the same, in such manner as in their opinion, will best promote the above object.

Resolved, That it is considered the duty of the above agents at the end of the year to call a meeting of all who may be favorable to this object in Greene county, and to report to said meeting their proceedings for the past year,—at which meeting agents may be appointed for the ensuing year.

We would venture to suggest the propriety of making the committee responsible to a society, regularly organized and meeting quarterly, during the year, to hear the report of their agents, give them further instructions if necessary, and procure for them additional aid. Eds. Phil.

# SLAVE TRADE.

The Portuguese government has issued a decree, prohibiting the importation or exportation of slaves, by sea or by land, in all the Portuguese dominions without exception, under very severe penalties.—National Gaz.

# FREE DISCUSSION IN WASHINGTON, PA.

Great Debate.—Our town, during the present week, has presented a scene of unusual interest and animation. A debate on the question of Abolition, on which a challenge was given a few weeks since, was commenced on Monday last, and was continued from day to day until yesterday afternoon, when by agreement the meeting adjourned sine die.

In the language of one of the speakers, it is highly honorable to the good citizens of our country, that they have taken so much interest in the important subject of slavery, and have manifested so much willingness and anxiety to obtain information as to the best method of relieving ourselves of the evil. The question has certainly, we think, never undergone a more thorough investigation in this country. The orators on the occasion were among the most able and talented men in this section of the country, and appear to have made preparations proportionate to the importance of the subject.

We have omitted the names of the gentlemen who took part in the discussion, expecting a synopsis of the proceedings, for our next paper.—Washington Rep.

Mr. Blanchard, an agent of the American Anti-slavery society remarks:

On our side, there were but three speakers. Rev. Mr. Walker, of Ohio; Dr. Le Moyné, of this place; and one of the lecturers of the American Society. Mr. Walker is a shrewd, clear headed man,—with a sharp vein of humor; and Dr. Le Moyné really swings the "big sledge." He is grave, compact, logical, and overwhelming in his argument.

Several young men, from the Theological Seminary at Canonsburgh, declared themselves converts to abolitionism since their attendance on the meeting,—and very many others have been heard from, throughout this whole region.

Yesterday (Sabbath,) Rev. Mr. Boyd, of the Methodist Episcopal Church in this place preached from: "Be not partakers of other men's sins." Defending the Bible from the imputation of Slavery. He said "Suppose the Bible to contain a warrant for slavery, and yet we should abolish slavery by sending all the slaves to Africa; and it should be told those heathens, that we had rejected one principle which the Bible contains,—viz. slavery; what would they think of us and our religion?" Mr. Boyd is not yet on the rolls of the Anti-Slavery Society. Some of the first members of his church are. He will doubtless soon be entirely with us. His head and heart are already ours. He is a sound amiable man.

I regard this debate as the most important event yet known in the history of Pennsylvania abolition. Here the strong push was made. Here the call for an Anti-Slavery Convention originated. Here slavery has had all the benefit she can expect from learning and talents and standing.—And here what shall I say—her champions have been most signally defeated. Some few fellows of the baser sort, are rejoicing in the exposition and arguments of Judge Baird, and the learned and pious professors. They say now, that if the laws of Pennsylvania permitted they would feel no compunction in holding slaves, since the judge and professors have proved it right from the Bible. But such commendations are any thing but agreeable to our opponents. They still cling to the delusive hope, that they can make people believe them opposed to slavery, while they are defending it from the Bible! This whole region is moved, and the Lord hath triumphed gloriously.

Believe me truly yours,

J. BLANCHARD.

"Our esteemed friend must excuse us for supplying the deficiency, thus occasioned by his modesty. This Lecture was the Rev. J. Blanchard, a most amiable and efficient advocate of our cause.—Ed. Nat. Enq.

# A CORRECT DECISION.

In a cause, tried before Esq. Warren, of Trenton, O. neida county N. Y. February, 1837, in which Hezekiah Cummings was the defendant, it was decided that an abolition meeting, is a religious meeting, and entitled to the same protection from disturbance as other religious meetings where men assemble to worship God—because it is a religious meeting.

PETITIONS.—On the last petition day, in the House of Representatives, John Quincy Adams, alone, had one hundred and eighty one petitions, memorials, and remonstrances, for presentation. The House by a vote of more than two-thirds, resolved to supersede the reception of petitions and to take up other business, and afterwards decided the usual privilege in such cases, of laying them on the table! How long will freemen bear it!—Emancipator.

# ANTI-SLAVERY MEETING.

A large and respectable meeting of the citizens of Leesburg and its vicinity, in Carroll County, Ohio, was held on the evening of the first day of February, A. D. 1837, to take into consideration the propriety of forming an Anti-Slavery Society, for the purpose of aiding in the laudable work of bringing about the entire abolition of Slavery in the United States of America. The meeting was organized, by calling Mr. John Forbes to the Chair, and appointing Mr. C. W. Scoles, Secretary.

The Rev. Mr. Porter, of Wayne county, O., addressed the meeting in such a manner, and with arguments so forcible, (as he had also done two evenings before in this place and Hagerstown,) as will much advance the Anti-Slavery cause in this section of country, we have no doubt.

After which, a suitable Preamble and Constitution were adopted and signed by thirty three persons; out of whom Mr. William Pollock was chosen President of the society. John Forbes, Vice President, C. W. Scoles, Secretary, Mercer Matlock, Treasurer, John R. Wallace, G. W. Adams, J. Millenck, R. Gamble and H. Hunt, Managers.

On motion of Mr. J. R. Wallace, it was Resolved, That the annual meeting of this Society, be held on the 22nd inst. at 2 o'clock.

On motion, Resolved, That the proceedings of this meeting be published in the Harrison County Organ, and the Philanthropist.

Leesburg, Feb. 23, A. D. 1837. Signed in behalf of the meeting.

JOHN FORBES, Chairman.

C. W. SCOLLES, Secretary.

LAW OF SLAVERY.—Mr. Wheeler of the bar of New York, has compiled a "Practical Treatise on the law of Slavery," which is to be published by Mr. Pollock, of this city.

# ADVERTISEMENTS.

EMERY & HOWELLS.

Wholesale and Retail Grocers.—Manufacturers of Pine and Cedar Coopers' Ware and Washboards. Purchasers will find a large assortment of Groceries, choice Wine, Hops, Coopers' Ware, Washboards, Brooms, Brushes, Cordage, &c. &c. No. 217 Main street, (west side,) between Fifth and Sixth, Cincinnati. March 29th, 1837.

# FARMS AND COUNTRY SEATS FOR SALE.

A desirable Farm of 70 acres, 40 of which are in cultivation, situated 8 miles from town, in a healthy and populous region, having a new Brick House with 5 rooms, a cellar, and a porch. Also a large Frame Barn, with Sheds, Crib and Wagon-houses, two never failing Springs, a Creek, and an Orchard of choice grafted Fruit Trees.

A Tract of 253 acres of rich bottom land, with 170 acres in culture, situated 17 miles from town, and near to the Miami Canal. The improved part is well fenced; the rest abounds with the best kinds of Timber.

A fertile Farm of 100 acres, 5 miles from town, upon a McAdamized road, having 70 acres in culture, two Orchards, one of choice Pear, the other of grafted Apple Trees. Also a small Frame House, with 5 rooms, a large Frame Barn, a Stable, a Cider Mill and a Press. The location is calculated for a country seat.

A pleasant residence, with 42 acres of good land, 4 miles from Cincinnati, situated upon a turnpike road. The improvements consist of a Frame House, with 7 rooms, a cellar, and two porches, a Frame Barn, a Carriage House, a Stable, a Vineyard, and a young Orchard of 300 Trees, Apple, Pear, Cherry, and Plum of Choice kinds.

A desirable Country Seat, with 51 acres of Land, 1 mile from town, having 30 acres in cultivation, a new Frame House, built in cottage style, with 7 rooms, a cellar and a porch, a large Frame Barn, a Carriage House and other buildings. Also a Well, a Pump, several Springs, a good Garden well paled, and a young Orchard of 75 apple, 30 peach, and 50 cherry trees. The land is rich, well fenced and watered, and situated in a healthy and good neighborhood.

A Farm of 62 acres, 9 miles from town, upon the Winston road, having 38 acres in cultivation, a small orchard, a well, a spring, a stream, a Frame Barn, and a Brick House, with 4 rooms and a cellar.

A Farm of 492 acres, situated upon the Ohio, 45 miles from town, having 200 acres in cultivation, an orchard of 100 trees, a Frame House, a Frame Barn, springs and a creek. One half of the land is rich bottom, the rest upland abounding in valuable timber.

A Farm of 112 acres, 5 miles from town, very near a McAdamized road, with 60 acres in cultivation, a large orchard of apple and pear trees, a Frame House, a Barn, a Well, and several springs. The land is good, and the neighborhood healthy.

Eighty acres of land, 3 miles from town, having 40 acres chiefly in grass, the rest in timber. The land is of quality, and has several building spots and excellent springs.

Very many other FARMS and COUNTRY SEATS for sale. Eligible HOUSES in various parts of the City, for sale. Citizens and Emigrants are invited to call for full information, which will be given gratis. If by letter, postage paid.

Capitalists can obtain 10 per cent. interest upon mortgage, or the best personal security.

Persons desirous of receiving money from England, Wales, Ireland, Scotland, and other parts of Europe, can have the cash paid them in Cincinnati, as soon as the payment is advised by the European Bankers.

English Bills of Exchange, Gold, and Bank of England notes bought and sold.

Farmers and Citizens wishing to dispose of their estates, will incur no expense unless sales be effected.

Apply to THOMAS EMERY, Estate and Money Agent, Fourth st., East of Main, Cincinnati, O.

LONG & PATTERSON'S